The Congregational Quarterly

EDITORIAL.

For a Government elected to get things done the National Government seems amazingly slow. It has been generally recognized that legislation on the lines of the Salter Report was essential, but many months have passed by and nothing has been done. There is not a voter in the country who does not believe that drastic economy is needed in every part of the nation's expenditure, and yet, despite "Ray Committees" and much talk, the Civil Estimates show little sign of reduction, and, after war has been outlawed, the Estimates for the Defence Services are up by over £4,000,000. Is it for this that Mr. Ramsay MacDonald was given a mammoth majority?

The motives of the Government in first imposing, and then withdrawing, an embargo on the despatch of arms to the Far East are not easy to fathom, but clearly it is a good thing that there still remain to us one or two newspapers with ideals that they are not afraid to express. Often in the past we have had reason to thank God for the *Manchester Guardian*, and its words on the embargo show the *Guardian* at its best.

> Only defenders of the greedy imperialism which perpetuates war will be content that members of the League should go on supplying Japan with the means of continuing her offence. It is inconceivable that League members will not, as rapidly as possible, agree to stop the export of arms to Japan. But that may take some time. What are we ourselves to do? We hear it said that it would be "futile" for us to take action alone. Why? Because others would get the trade if we refused it. Because, then, others are ready to betray the Covenant and China, we may as well have our share of the pieces of silver? That is not an argument which we think the people of this country would like to see presented by a British Government to Parliament. International agreement by all means . . . but its absence will not absolve us from the duty of cleaning our hands, which are now no longer clean. It is said, too, that if we do not export to Japan we must not export to China. If the Government to-day takes that view it must explain what grounds of State interest are so strong as to justify it, for there are none in natural or legal justice.

this side by side with the *Daily Mail* of the same day.

> If there is to be an embargo at all, it must be applied equitably to both sides, *but any embargo would mean ruinous interference with British industry.* In "munitions" are included articles of enormous variety, such as cotton fabric, cloth, blankets, boots, saddles, tools, waggons, motor vehicles, petrol, rubber tyres and foodstuffs, besides explosives and arms. To impose an embargo on all these would absolutely wreck our trade in the Far East.

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Congregationalism has had many heavy losses during the quarter, some of them losses which will be specially felt by journal. Of Arthur Pringle, who has been a member of the Edit Board since the foundation of the journal, Mr. Harold Shephe another member of the Board, speaks within, and he speaks for colleagues as well as for himself. In Dr. Robert Mackintosh we one of our best-known contributors and reviewers. Congregationa has had no more acute mind than this Scotsman who came to it f Presbyterianism for conscientious reasons, and many will gre miss his thorough, if sometimes severe, estimates of theological philosophical books. Another reviewer we have lost is Sir J. Art Thomson. There has been no member of our staff whose "cop it was a greater delight to read than Arthur Thomson's. It ca written by hand, every word in its own rectangle on paper someth like telegraph forms used to be. The Church of Christ can ill sp men like these, and we look anxiously at the rising generation those who show signs of being able to take their places.

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In these pages we have urged from time to time that the churc should do far more than they are doing to make use of the film. W this in view we have suggested that the Publication Departmen all the Free Church denominations, and maybe those of the Missio Societies, should set to work to discuss the possibility of the pro tion of films suitable for use by religious organizations. At the sent time, even where churches have film apparatus, they fin difficult to obtain suitable pictures, especially for use on Sundays. the recently published *Talks with Mussolini,* the Duce said, "To the film is the strongest available weapon". This "strongest avail weapon" the Churches are almost entirely failing to use.

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We make no apology for devoting a large proportion of these pag the Report of the Laymen's Missionary Commission, about which Douglas Horton wrote last quarter, for it will inevitably rise to prolonged and animated discussion in this country, as doing in the United States and on the Mission Field. Some Missi ary Societies will have comparatively little to learn from its pract suggestions, but they and all Christian people will do well to ask w are the theological implications of the Report. There are those v feel that the outlook of the writers is something less than the Christ religion as generally understood. Is there any real gospel of sal tion and redemption envisaged in their pages? It is fundame questions like these which must be faced. In fairness to the C missioners we hope that all critics of the Report will read *Proceedings* of a meeting of the Directors and Sponsors of the Inqu

th representatives of the Boards of the American Missionary ocieties held in New York in November. For two days Dr. W. E. ocking and Dr. Rufus Jones and their colleagues submitted themlves to questions, and they emerged from the ordeal very well. It ay be, however, that those who set forth views which on the surface pear remarkably broad-minded and tolerant are really relying on e inspiration of a Christology which is much more definite than ything they themselves make explicit. Much more is being read to some of these humanistic forms of religion than is really there, mething which is derived from a message which springs from the oss of Christ. Recently we read that someone asked Dr. John inner what he would say to a man who held that he could see no ed for anything more than the religion of the 23rd Psalm. He plied without hesitation, "I would tell him that he was reading altother too much into the 23rd Psalm". It would not be right to say at the Commissioners minimize the significance of Jesus; nevertheless it might not be inopportune to remember some words of Dr. R. Glover, written many years ago:

> One thing has always stood out clearly sooner or later. Whenever the Church at large, or any church in part, has committed itself to any scheme of thought that has lessened the significance of Jesus Christ, it has declined. Error always tells; and the error of over-estimating Jesus Christ ought to have told by now, but the experience of the Church so far suggests that it has no real reason to dread any danger from over-estimating Him, but rather that the danger has always come from obscuring or abating His significance.

* * *

is quite clear that along these lines the Missionary Societies d the Church in general will have to do some hard thinking in the ur future. Some recent books furnish excellent illustrations of the oblem. For example, Dr. Campbell N. Moody's *The King's ests* (Allenson, 3s. 6d.), which tells of the influence of the Christian spel on men and women in Formosa, discusses in an Appendix—haps the most valuable part of the book—the appeal of Jesus to Chinese and the presentation of His Message. Dr. Moody points that "very few Chinese feel at first any great interest in Jesus", l that there is very little of the "wonder and joy of some soul who rs for the first time the narrative of the life and death of our Lord". this story the people are altogether unprepared, morally and itually, and hence it comes to pass that Chinese preachers—like istian apologists of the second century, Dr. Moody points out—little of the life of Jesus, but emphasize subjects where contact can stablished—

> usually of a preparatory character, such as the absurdities of idolatry, the inconsistencies of ancestor worship, superstition, true filial piety,

> reform, progress, the prejudice against novelty, the three (Chin
> sects, spirits, the need for religion.

Dr. Moody goes on to ask whether this is "adulterating the wor
God", or whether it is merely giving to babes the milk they
assimilate. This Appendix deserves the careful consideration of
concerned with Christian missions. They would also do well
ponder the words of the Indian monk, Shri Purohit Swami, wh
autobiography is reviewed within :

> On my new quest I met the representatives of many religions. Sc
> English missionaries took me into their confidence and told me t
> they did not understand the Bible; it was an Oriental book and t
> thought some Eastern sage should enlighten them on the teachings
> the Lord Jesus. The East had given them a master, but they failed
> to penetrate his secret as to follow him. An Indian finds nothing no
> in Christianity, and one missionary was so sincere as to admit th
> bringing Christ's teachings to India was carrying snow to
> Himālayās. He said Hindus are ready to worship the Lord Jesus,
> most Christians were unwilling to believe in Lord Shrikrishna beca
> they had dogmatic beliefs. Hindus believe in Lord Jesus as one of
> Prophets that come to this earth to preach the gospel of God,
> believe that from time to time prophets come and will be coming till
> end of the world. God incarnates in order to bless mankind wit
> message that answers to the aspirations of each age.

* * *

This leads us to remark once more how necessary it is for modern
to face up to the common experience that a religion which is m
akin to fundamentalism seems to be much more successful in produci
sacrificial service than does their own. Whether we look at
Mission Field or at various forms of social work at home, we
variably find that those whom the sophisticated are apt to despis
being very elementary in their Christianity are to the front
generosity and self-sacrifice. When modernism—and the s
applies to the Group Movement—produces people constrained to g
their lives for their fellows it will be much more convincing tha
is to-day. No Christian proud of his liberalism in thought can
satisfied while Biblical and theological conservatives leave him
behind as they follow Christ along the path of self-denial. Al
Schweitzer will no doubt be quoted as an example of a modern
saint, but one swallow does not make a summer.

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In the current number of the *International Review of Missions*
notice in an article by the Rev. A. M. Chirgwin, the new Secreta
of the London Missionary Society, a reference to "the Lond
Missionary Society with its leaning toward Congregationalism". W
wonder if this reference to the Society's connexion with Congre
tionalism indicates a new policy. If so, it seems exactly the oppos
of that which we hope will be pursued. Closer co-operation betwe

e Congregational churches and the Society is what is desirable on l grounds, and not a mere "leaning" !

* * *

NE of the arguments most frequently urged for what is called hristian Reunion is that it will be a splendid thing for the Churches be united in one organization, with one Lord, one Faith, one aptism. From the Anglican community, especially, talk about the sin of schism" is often heard, and Bishops write to *The Times* out the day when "Christ's seamless robe so sadly rent" shall be stored. There is another point of view, however, which it is well t to overlook. The late Dr. Knight, Bishop of Jarrow, in the troduction to his Pastoral Theology Lectures at Cambridge, cently published, says :—

> We must always expect "parties" within the Church of England. Its comprehensiveness makes this inevitable, and though we may deplore everything that makes for division we must not forget that there are gains as well as losses in the existence of different groups anxious to emphasize those elements in the faith which seem to them specially important. The truth revealed in Christ is greater than our measures, and His Church is made up of men of the most diverse characters and traditions, so that we must needs expect marked divergencies in the clergy's apprehension of the Truth, and their response to it in their lives.

If the Church of England at the present time cannot weld its rties into a unity, is there any reason to suppose that there will be y greater unity if many Churches are reunited ?

So far as Congregationalism is concerned, we believe that the real ed is a revival of historic Congregationalism. We do not believe at any steps dealing merely with organization, the maintenance of e ministry, and such like do more than touch the surface of the oblem. What is required in Congregationalism is that our churches ould again be truly "gathered churches", with every member a real mber, with fellowship between the members a real thing, d with baptism a real baptism. All our difficulties arise from e fact that our churches are not, in the main, true Congregational urches. Many of their members have joined without any real ligious experience and without understanding the glory and the joy belonging to the Church of Christ. The local church is the Church tholic, we claim, but it is only the Church Catholic when it is mposed of those who sincerely believe and whole-heartedly serve. hen we hear of churches blundering badly during a vacant pastorate d in regard to the call of a minister, it is invariably because some their members are not Christian believers united in the bonds of llowship—there is a Diotrephes loving to have pre-eminence, or odiceans, neither hot nor cold. Just as surely is this the case when re are quarrels and disputes among church members.

It has been argued, and rightly, that the Congregational p
ciple is inevitable. Every church, no matter what its organizat
has as its centre a core of people thoroughly united in devoti
sacrifice, and service; they are the real church—a Congregati
church. In the first of Dr. Knight's Lectures he says, in insisting
the parochial system, that "Congregationalism is foreign to the tea
ing and traditions of the Church of England", and that
parishioners, whether churchgoers or not, are within the par
priest's cure or charge. Nevertheless, he has to go on to speak of t
centre from which a clergyman must work, of those who are definit
attached to the church. That is to say, proclaiming that Congreg
tionalism is foreign to the Church of England in theory, it has to
admitted that it exists in practice.

The life of the Church of Christ is with these small groups in eve
Church, by whatever name it may be called. They are the inspirati
of all Christian service, and the source from which the Church alwa
draws in all its enterprises.

It may be said that this implies that the Church of Christ w
always be a remnant. That may be so; it does imply, we believe, t
the organization of the Church will develop from the building to t
small house group, and away from the paid ministry to a volunt
ministry. How many huge buildings are maintained to-day at gr
cost and yet put to no really effective use? If all the money spent
the upkeep of these edifices, almost empty on the Sunday, and entir
unused during the week, were used in doing good works a
spreading the Good News that is in Christ Jesus, what great st
forward the evangelization of our own country might make! I
church of 600 members, who know each other scarcely at all, w
divided into 20 churches of 30 members each, with such close acqua
tance with each other that they could render mutual help a
sympathy, would not the effectiveness of the Church be greatly
creased? We believe it is in the evolution of such groups rather t
in the welding of all the denominations into one huge organizat
that the future of Christianity lies.

We imagine that most readers of Father A. G. Hebert's *Int
communion* (S.P.C.K., 2s.) will be convinced by it, if they are n
convinced already, that this "corporate union" between the Church
—and the writer is satisfied by nothing else or less—is impossib
Father Hebert believes that

> the way to Reunion lies in the rigid upholding of Catholic Order
> therefore Intercommunion is wrong in principle; and that every secti
> of Christendom has its contribution to make to the coming Reunio
> therefore it is the urgent duty of Anglicans, and especially Angl
> Catholics, to throw themselves boldly and unreservedly into the R
> union movement.

Father Hebert sets out to show why intercommunion is impossib

d the earnestness with which he writes wins sympathy. But regretly we have to confess that we cannot understand his position. equently his argument seems to break down in the middle. Thus, swering those who ask why intercommunion between Anglicans d Old Catholics, but not between Anglicans and Free Churchmen, stablished, he says:

> In the one case, we have two groups of Christians, living in different countries; hence in this case Intercommunion *is* Reunion, and no further unification of organisation is readily possible. But in the other case, the Christians concerned are living side by side in the same towns and villages; here therefore Reunion must involve some sort of unification of church organisation; but no such unification is involved in the proposed Intercommunion.

t why must Reunion "involve some sort of unification of church ganization"? We feel as we read just as we do on hearing people ak of having "Our Lord in the Church" when they refer to the served Sacrament. We cannot understand a mind which so limits d localizes the presence of Christ; we can only recognize that this ief means much to those who hold it and therefore respect their victions. In the same way we cannot understand what Father bert means by saying,

> God has shut us all up in schism, that He may have mercy upon us all.

ther Hebert should be satisfied to speak for himself. Most ngregationalists, at any rate, believe themselves to be in fellowship h all who love the Lord Jesus Christ; they are willing to worship, ness, and work with all who believe on Him. God has not shut m up in schism, because they welcome all God's children. Other ple may shut *them* out—but it is scarcely fair to place on God that den.

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ITH commendable promptitude appear Vols. III and IV of the *New rvey of London Life and Labour* (King, 17s. 6d. each). They deal h Social Conditions in the Eastern Area, Vol. IV consisting of ps in which all the streets of the area are classified. Dealing with maps first, and testing them by the area with which we are familiar, find that on the whole the classification is reliable, though changes proceeding rapidly, especially perhaps in the shopping thoroughes. A survey of the shops in Clapton—ownership, amount of de, nature of business—would, we imagine, make a story filled with hos and tragedy, a story of high hopes and speedy disillusionment, indling returns, leading to gloomy despair, time and again eated. We wonder, too, if sufficient allowance has been made for mixed nature of many of the streets. We think of one road of ge residential houses twenty years ago; now some of them are tories, some are flats, some sublet to many families, some in the ne occupation as when the road was residential.

Turning to Vol. III, the outstanding points are the fact that one tenth of the people in the Area live in conditions of privation, although the real purchasing power of the average London workman has increased by one-third in the forty years since Booth's survey. Poverty due to the lack of employment has greatly increased; that due to low wages has greatly decreased. Sweating has ceased to be a major cause of poverty. The value of unemployment insurance is patent, and only comparable with that of old age pensions in relieving the situation.

While the proportion of the population over 65 has increased from 40 to 73 per 1,000, the number in receipt of poor relief has decreased from 1 in 3 to 1 in 7. The sections devoted to old age are among the most interesting in the volume. Mention is made of the discomfort in which many old people live, of their loneliness, and the lack of relatives' contributions to their support. Occasionally we have a very human touch, as in the case of the old lady found reading *The Pilgrim's Progress* but longing for Edgar Wallace!

There has been a great decrease in the homeless poor, the number now being from 20,000 to 25,000. The chapters on the street traders and the hop-pickers are packed with interesting facts.

In general the *Survey* has fulfilled its promise, and will be found extremely valuable. It is impossible, of course, to pit casual observation against a scientific survey, but our impression is that high rents play a more important part than the *Survey* suggests, and that there is much more exorbitant sub-letting than the investigators report.

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The rehabilitation of Michael Servetus has proceeded apace for many years, but not even the erection of the expiatory monument by the "reverent and grateful sons" of Calvin in 1903 will do as much to this end as the publication in the "Harvard Theological Studies" of a translation of his two treatises on the Trinity (Harvard & Oxford Presses, 14s.). Here, with an able introduction and bibliography, Dr. E. M. Wilbur translates *On the Errors of the Trinity* and *Dialogues on the Trinity*. Many readers who have always sympathized with the Spaniard on account of the fate which befell him, but who have been prevented by the Latin from reading his works, will be surprised to learn how much of his heresies they themselves share. When he wrote these treatises Servetus was a young man, full of zeal because he had discovered religion in the Bible, full of impatience with those whose accretions and disquisitions had prevented men from realizing the Christian faith in all its simplicity and beauty. He writes with a young man's intolerance of the established, and his references to those whose opinions he denounces have youthful, needless, vigour, but the books now reprinted show clearly that he contended

not against the doctrine of the Trinity as such, but against the unscriptural and unprofitable form in which it had been presented to him . . . [Scholasticism's] very terms – Trinity, hypostasis, person, essence, substance – were inventions of philosophers, and had not a shadow of support from Scripture. Its Christ was but a phantom.

Servetus therefore presented the Christian faith as having

as its centre not an artificial, incomprehensible, philosophical concept, but an actual historical person in Jesus of Nazareth.

eading the *Errors* one is struck not only by the fact that the names *sus* and *Christ* are almost always printed in capitals, but also by the rvour and devotion which runs through it. In Dr. Wilbur's words:

It is suffused with passionate earnestness, warm piety, an ardent reverence for Scripture, and a love for Christ so mystical and overpowering that the author can hardly find words to express it; while on the other hand he burns with anger or overflows with scorn toward those who by their artificial and barren teachings have served to keep men from the saving knowledge of Christ.

seems strange as we read the *Errors* to think that the writer can r so long have been thought of as anti-Trinitarian or Unitarian; ranger still that the passionate fervour of a boy of twenty striving r reality in religion should, twenty years later, have helped to ocure his death at the hands of one of Christendom's greatest ures. But time has brought its vindication.

* * *

HE Test Matches are over, and the Ashes are returning to England. ie tour has been an excellent illustration of the harm that can be ought by the sensational press, and of the occasional folly and alice of some writers on the game. Everybody, for example, must ve wondered what lies behind the vicious and repeated attacks of arwick Armstrong on Bradman. The Test Matches have also orded a not uncommon picture of people criticizing when they have t the facts before them and are not in a proper position to judge. ow can we on this side express an opinion about body-line bowling ien we have not seen for ourselves the way a field has been set when rwood, Allen, and Voce have been at work? What is needed is hot Bank Holiday, with a hard ground at the Oval, and Larwood d Voce bowling leg theory at Jardine and Hobbs. Then we shall gin to know where we are! Sensational papers and their correspndents have done their best to spoil the finest game in the world, d it will be good to get back to cricket without headlines and ploitation.

ARTHUR PRINGLE.

THE news of the sudden death of the Rev. Arthur Pringle, one of t members of our Editorial Board, came to us, as to all his many frien as a distressing shock. He had been unwell for some time and, the suggestion of his Church, had gone away for a month to Torqu There he was advised to return home for further medical advice. B very soon after his arrival heart-failure set in and he died on Sund morning, the 22nd January, only a few hours before the morni service.

He was articled to Messrs. Simpkin Marshall, the publishers, b at the age of nineteen the call came to the ministry and he enter Western Theological College, then situated at Plymouth, where I spent five years. From 1890 to 1895 he was minister of the We Street Church, Maidstone, and from 1895 to 1903 at Caterham. 1903 he joined the Editorial staff of the *Christian World* under M James Clarke, at the same time taking Sunday duty in many church throughout the country. In 1904 a new Congregational Church w being built at Purley and, with the object of assembling a congreg tion, Mr. Pringle was asked to take temporary charge, preaching i small iron building in the High Street. It was immediately enlarge and, as the church approached completion, the influx of applicatio for sittings led to his invitation to the permanent pastorate. So la were the congregations that from the time when he first preach there, and afterwards through all the years of his ministry, no vac seats have been available, though the church has been three ti enlarged.

His was a great ministry. Honours and popularity came to h In 1924-25 he was Chairman of the Congregational Union of Engla and Wales, and he travelled and spoke in all parts of the country well as in America. But he never sought these things, though valued them as evidence of love and esteem. Indeed, at the time the "New Theology" controversy in 1907, though he could not be s to have followed Mr. Campbell, his modernism incurred hostility a even some removals from the church. If one asks what it was th drew so many to him and to his preaching and church, the answ is always the same. It was his message backed by his personalit He was himself pre-eminently friendly, brotherly, and human; a ma to whom nothing human was alien. People told him their busine troubles and their little difficulties at home, as well as their gre sorrows and joys. He shared their love of music, company, a games; could be seen at the Oval, or watching the Corinthians at t Crystal Palace, or at Wimbledon, or himself playing keenly at t tennis-club or on private lawns. He was regular in his visitation, a

nd and fellow to his young people; Founder-President of the local tary Club; considerate, fair, and forcible on the many committees which he served, locally or at the Union. With his deacons he s very happy; they had the good habit of taking a meal together h him on the Church premises before their meetings; and the social herings of the congregation were unconstrained and happy family ties.

But his personality was only the medium of his message. People every denomination, and men in particular, were drawn to the urch by the candour with which he faced their problems, whether of ief or of morality. He discussed such things fearlessly and simply, as to be understood by any wayfarer. He would describe his own ological position as a modern evangelism; modern in its candour l willing acceptance of scientific truth as new revelation from God, l evangelical in the sense that, though he had a horror of emotional- and unreality, he understood sin and the sinner and could show s way of redemption and of the Christlike life. Through him many nd escape from intellectual doubts and moral disaster, and relief n the besetting worries of life, because he could show them that d times make strong character and could direct them to the sources spiritual power. Mrs. Pringle, notwithstanding ill-health, was his efatigable helper and adviser, in his preaching and work. Her s is the greatest, and her friends can only sympathize, and acknow- ge, as he did so often, all that he owed to her.

He was one of the pioneers of the *Congregational Quarterly*, and qualities of open-mindedness and courage were always available helpful to us. He advocated the discussion of all current stions of denominational or general interest and the publication of ounts of new departures in Church work and social service. He is wn to many by his books—*The Faith of a Wayfarer, The Wayfarer he Cross-Roads, The Grace of the Lord Jesus Christ,* and other ings in the "Christian Life" series.

We shall all miss him. Letters have come to Mrs. Pringle and his nds in hundreds from all quarters telling of what he was, and what influence had meant to all manner of people. The Bishop of lydon came to the church to testify to his admiration and affection him, and Mr. Wheeler and Dr. Berry at the funeral service finely the same story. It will hardly be possible to fill his place, in his rch, in the fellowship of Congregational Churches, or in the ntry; to find another like him, in his great-hearted humanity and itual power, will be far from easy.

H. B. Shepheard.

THE GOSPEL AND THE CHURCH.

A DISCUSSION OF THE GOOD NEWS AS CREATIVE OF THE FELLOWSHIP.

Fellowship: for some of us that is a suspect word. Except in Benediction, where it carries its technical meaning, "the fellows of the Holy Ghost", it scares and at times almost disgusts us. Th is about it a certain hot-house aroma of sentimental unreality. occurs often in the language of an odd modern pietistical sch among us[1], a school which despite its parade of modernity and of t unecclesiastical mind has its jargon as well marked and as unattracti as that of Keswick or the Plymouth Brethren. As unattractive, di say? More unattractive I meant; for the language of the old eva gelical piety has at least an historic tang. Debased as it may be, derives from the great days of Whitefield, Wesley, Selina, the el lady, and the Clapham Sect; and anything that reminds us of the however unworthily, is to be had in reverence and affection.

I make these observations gently but firmly because I want at start to clear the word *fellowship* of any of those secondary asso tions which over-use in the last twenty years has heaped upon Like "men of goodwill" and (I had almost added) "the Kingd of God", it is a perfectly respectable New Testament expres which has been ruined and made almost unfit for use by sc Christians.

The New Testament word for fellowship, κοινωνία, is transla by Dr. Souter as literally partnership, then contributory help, a sh ing in something, and finally, as in the classical association with Holy Ghost in II *Cor.*, fellowship, spiritual fellowship, fellows in the spirit. In the New Testament this fellowship came straight of the Good News.

Now what the Good News was and is, how it came and how i received, I do not propose to discuss here. The Good News—h ever defined—had an effect on those who received it. "As many received him, to them gave he power to become the sons of God" one early account of this particular matter. The Good News affec men's lives in the way in which they thought about themselves and the way in which they behaved to other men. But "other men" the coming of the Good News were divided for ever into two classes those who know the Good News and those who do not know it: tho who received Him and those who received Him not, the world and t household of faith. To the rather familiar, flat, meritorious, a uninspiring notion of the brotherhood of all men was added the mo

[1] The school of thought referred to is *not* that of the Oxford Groups.—B. L. M.

ger and delightful brotherhood of the saints, of those who were led according to His purpose: foreknown, predestinated, called, tified, and glorified, God's elect.

Those who received the Good News had much in common: com- n relief perhaps first of all, relief at escaping from fears about life d death, escaping from the powers of the demons, from the demands a moral law that no man could satisfy, from that sickening, haunt- sense of corruption of the flesh which (as the Greek Anthology ws) made human life in the ancient world at its best a comic tragedy yed in a picturesque and dignified cemetery.

'Tis God's decree that all must die;
For this I dare not grieve;
But ah! how sweet the memory
Of all I feared to leave!
A boy's desire, a boy's delight;—
All this my Fate denied;
I did not hear the solemn rite,
Nor clasp my laughing bride.

side common relief was common joy, common hopes, common ire to make known the Good News, and a common task in doing t by word and life, commending the Good News to other men's sciences. In it all was a common experience, common memories ook back on, and a common living affection for Him, the Saviour. rtain things, certain words, certain acts and gestures had a meaning those inside which no one outside could know, as long as he stayed side. There were household words, words of the household of h. It was possible, indeed, and not hard, for other men to copy l to use the same words, the same gestures, the same acts; but noth- could make these truly the same except the knowledge, the erience, the dedication to the new purposes which had called the s themselves into being. Without this background and mental roach the acts were not in fact the same; they had no significance; y were not effectual signs and sacraments.

To understand this close and indivisible unity in Christianity of act of a man and that which lies behind it—something which that n himself did not perform—is to understand something near the tre of our most holy faith. Later generations have debated the dity of such acts; and the Church has divided sometimes on the stion whether the significant act or sacrament is necessary or only rable for the understanding and appropriation of what lies behind Even to put such questions is to misunderstand the very nature of ristianity. In Christianity there is no feeling without form, no nificant form without feeling. But it was feeling about some act lady performed by God that first called form into being, not form ing; that school of liturgical students who tell us that worship in f, apart from its doctrinal background, is a possible and a useful

thing may be very acute or very lunatic; they are certainly poles a from primitive Christianity. The Christian rites grew out of Good News; they were not incantations to conjure it up from a v

Let me illustrate by a mundane example taken from the river last summer. On the evening of the last day of the May Races, before the last race, I noticed that as the Third Trinity boat—cont ing the old Etonians—rowed past the Pitt Lawn to take its place at starting point the band played to it very softly and dreamily one v of Cory's famous Eton Boating Song. Most people on the r bank, I fancy, did not notice this; and, if they heard it, did not no that the Third Trinity boat was passing at the moment. Those of who did appreciate the connexion might indeed try to imagine way in which that magical music and the memory of the intoxicati words must be acting on the Etonians in the boat; but, of course, could not *know*. We could only reconstruct clumsily and be qu sure that we had got it all wrong: the half-unconscious memories that other river by Eton, and the elms and the cawing rooks, and line of Chapel against a summer sky, and the voices of boys acr close-cut playing fields, and the whole pageant of an irrecovera past which for an undergraduate is hardly yet a past and hardly irrecoverable.

Jolly boating weather, (says the song)
And a hay harvest breeze;
Blade on the feather,
Shade on the trees;
Swing, swing together,
With your bodies between your knees.

Harrow may be more clever;
Rugby may make more row;
But we'll row for ever,
Steady from stroke to bow;
And nothing in life shall sever
The chain that is round us now.

Twenty years hence this weather
May tempt us from office stools;
We may be slow on the feather,
And seem to the boys old fools;
But we'll still swing together,
And swear by the best of schools.

To know truly what that means, to have "fellowship" with the m who wrote it and with the Third Trinity Eight who heard it, there but one way: a man must enter a second time into his mother's wom and be born again to receive from King Henry's foundation at Et the Good News that is for her sons alone. It is not enough to he the song; it is not enough to play it; the band ministered to othe what they could not themselves receive; you must have, for effectu reception, something behind you and within you which makes t song significant.

By some such analogy, I suggest, we can help ourselves to under-
nd the manner in which the Good News, when it became a positive
dition to the lives of certain men, made a fellowship. The more
id the experience, the work, the relief, the pleasure, the task, the
ler the fellowship will be.

It was so in the New Testament. In the New Testament when the
ristians talk to one another they assume that they have in common
tain things as a background: not merely a knowledge of certain
torical events, but present beliefs about them and a lively reaction
them. "The love of Christ", says St. Paul, "constraineth us"; he does not stop there. He goes on "because we thus judge, that ne died for all"—he has his eyes on the place called Calvary and "Him which died for them, and rose again". It is for *this* son that if any be in Christ he is a new creature; for *this* reason t St. Paul has the ministry of reconciliation, because God has onciled us to Himself by Jesus Christ.

Or go on to Justin Martyr. When he speaks of ritual, it is the ne as when St. Paul spoke of a rule of life: there is Good News in background giving meaning and sanction to what he says, and ing him fellowship with his brethren who have received the Good ws. You may hesitate about Justin's conception of the ministry: he president at the Eucharist one of a separated order or not? It loubtful; but it is not doubtful that behind the rite which is a sign he fellowship is the Good News.

> For not as common bread and common drink do we receive these; but in like manner as Jesus Christ, our Saviour, having been made flesh by the word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.

The Good News and the present fellowship are there so perfectly inseparably held together that it is almost to be regretted that the trine of the Supper could not be left exactly as Justin put it.

It is because of this relation between the Good News and the owship that the birth of the Church is properly reckoned from tecost, not from the calling of the Twelve, or the sending out of Seventy. Not until the decisive act of God is over and completed, until the Good News is vindicated, is there even material for fellow-
o worth the name. Something to possess must come into being ore you can have fellowship in possessing it. The Sermon on the unt and every other part of our Saviour's Ministry left the disciples iples still, and disciples only. Not yet were they the body of ist. A subtle but definite change had to come over them. They to be fused and transformed by strange fires not wholly of this ld. As we contemplate this change, we may begin perhaps to see e meaning in that word of our Lord which is always the hardest

of His hard sayings for His followers and lovers: "It is exped for you that I go away".

We are not to think, then, of our Lord as founding a Society f and then giving it a message, a commission, an authority, in suc way that, if we have the Church, we may be sure that we have Good News in what it says. The order is precisely the reverse. beginning is the Good News of Jesus Christ, the Son of God. Church is the creation, not the proprietor of the Good News. Gospel is not what the Church proclaims: the Church is that wh proclaims the Gospel.

The two, of course, are very closely connected. It is indeed possible in thought or in history to separate them. The Good Nev preached and personified by the Saviour, at once produces the fello ship among those who receive it and Him. This fellowship is Church, and they are right who maintain that outside the Church the is no salvation in the full Christian meaning of that great word. you cannot have the Good News of salvation without getting at or the fellowship of the Church. Christian experience is ecclesiasti experience. And by the Church we mean the visible Church, no so-called "mystic" affair which might be said by some to exist a by others not to exist with equal propriety and plausibility, and w equal results on human society.

In another way we have also to reverse a common order in thought. The Word and the Sacraments, by which the Chu confesses its fellowship and proclaims the Good News, are o described as acts of the Church, and are properly said by Calvi be tests of it. But we need to be careful lest we think of the Chu as existing first and the Word and the Sacraments as following. truer view, it seems to me, is that the Good News crystallizes in spe and act: in the telling of what He did and was and in the showing it forth by significant symbol; and the Church then comes into be to continue Word and Sacrament among men. Dr. Dale, with in mind, gives as one principal reason for the continued existenc the Church the perpetual obligation and privilege of celebrating Sacraments. The Church then is defined, rather than tested, by proclamation of the Word and its celebration of the Sacrament This is the marrow of Calvin's teaching in the *Institutes*. We ma dismiss as the result of a misapprehension that wordy controver about the significance of the fact that the word *Church* appears rarely and so uncertainly in the Gospels. This can have no bearin on the question whether the Church is of primary or secondary impo tance. There could be no Church till the Good News, expressed Word and Sacrament, had fully come; and until the Gospels we finished and the Resurrection accomplished, the Good News had n fully, or mainly, come. But once the Good News has fully come, t

ord and Sacraments which contain and proclaim it, the fellowship ich it creates, and the Church which embodies all this—these are unified that it is as perverse as it is precious to try to separate them. hat God in history has joined together, let no man in theology put nder.

What does all this amount to? It has certain quite definite ults. It affirms, in the first place, that fellowship is the very mark he possession of the Good News; but it affirms, also, and equally, t the nature of this fellowship is easily and constantly misunder-od.

In the first place there is no room for such a mechanistic or legal w of the Church and its fellowship as the Romanists, more particu-y since the Council of Trent, have professed and defended, and h as some Anglicans with a certain nervous irritability now eavour to profess or defend. To make the foundation of a visible ety the cardinal act of our Lord and the committing to it of the ord and means of salvation is (if we may say so with reverence) to the cart before the horse. From this initial error no recovery to nd orthodox doctrines is possible, however much Christian truth y be combined with the initial error—and that the Romanists com-e with this unsound doctrine much sound doctrine I am the last to y. Once you have made the visible society the centre and forma-principle, you are bound to introduce those mechanical and legal ceptions which must govern all earthly societies as certainly as they t not govern Divine societies. The entire conception of *validity* *regularity*, *invalidity* and *irregularity*, applied to the means of ce and to the action of the Body of Christ, is both ludicrous and phemous. If God acts at all He cannot act invalidly or irregularly; if God be not acting in the Church there is no action; for the rch has no meaning whatever as a human society apart from God's n. All notions of a pedigree and genealogical tables of the minis-of the Word and Sacraments mean that the conception of the rch has been degraded to that of a human society, and men then represent that what the Church gives to the world, whether by rd or Sacrament, is valid or regular, wholly or in part, according he historical, legal, mechanical, chemical (Lord Salisbury's adjec-construction of the Church. By looking at the vessel you deter-e the quality of what it contains; and you get the impossible s-word situations so much discussed in Church union negotiations. get, it is alleged, valid, but irregular, teaching and sacraments , and regular, but invalid, teaching and sacraments there. You the comic-opera puzzles created by such persons as the alleged op of Mercia, who can ordain validly, though at random, and embarrass those who recognize but do not control him. The istian truth is that you cannot control Grace by Law; and that is

what you try to do when you make the validity of the Good News
Word and Sacrament depend on the legal, historical, mechani
and chemical composition of the Fellowship. There is indeed
apostolic succession in the fellowship and in its ministry, but it i
succession guaranteed by Word and Sacrament, not guarantee
them. There never has been, and never can be, any infallible rule
thumb for finding out who has the Good News and who has n
The more you study so-called "catholic" history the plainer it is t
the so-called "catholic" has not got such a rule of thumb. T
difference between him and us is not that he has an instrument
testing and measuring the quality and quantity of Divine grace whi
we have to chance it. The difference is that we confess that the wor
ing of Divine grace is a mystery to be adored, not diagnosed, and
does not so confess it. He claims to know exactly how God work
We confess, as well as suffer from, some sorts of ignorance. God
way with men in Word and Sacrament, as in other things, is su
but it is past finding out. Why not say as much?

Extremes meet: and if on the one hand you have the so-call
"catholic" who errs by making the Good News the possession, inste
of the creator, of the fellowship, on the other hand you have, with p
cisely the same error, the various brands of so-called "moderni
conceptions of the Church. The so-called "catholic" first lega
admits you to the legally guaranteed society, and then provides
Good News. What is this but the procedure of those people
whom I have already referred: the liturgical modernists, who beli
that the use of historic liturgical formulæ without the historica
appropriate dogmatic background is an honest and healthy spirit
exercise, because it will induce some sort of religious attitude in
soul. In other words, the Fellowship will brew up some sort
Gospel. This opinion is the opinion of the magic-doctor, the ra
maker: pour water on the ground, and sympathetic magic will p
duce rain. Assume the attitude of prayer, and a God will take fo
to hear you. Not so have we of the Reformed Church learned Chr
We confess with the New Testament, "he that cometh to God m
believe that he is, and that he is a rewarder of them that diligen
seek him". Modernists of this type very properly feel more sy
pathy with the Roman type of religion than with historic orthod
Protestantism (though their feeling seems not to be returned).
bottom, for Romanists and this type of modernists, the conception
the relation of the Good News and the Fellowship is the same, a
it is a wrong conception. They put human activity first, to be fo
lowed by Good News; put Good News first, human activity
religion afterwards—that is the Divine Order.

Failure to perceive the intimate and the right connexion of
Good News and the Fellowship may take yet another form: one

ich we Congregationalists are perhaps more tempted. Christian lowship may be—often is—considered as the association of like-nded and well-disposed persons. They wish to unite themselves certain objects which they have decided that they have in common, t they do not necessarily commit themselves to the acceptance of traditional expressions of Church fellowship: the preached Word d the Sacraments. This sort of gathered society is easily confused h the gathered churches from which our denomination took its gin. It looks the same; and it has been much commended to us in ent years as a means of enlisting sympathetic persons who at the ment are outside our present fold. There are, I imagine, many urches where the question has arisen in the form: shall we count ong our Church members those who definitely do not wish to eive either Baptism or the Lord's Supper? The question most en concerns the Lord's Supper only.

Now I believe that I have the great body of Congregational opinion inst me; and I have no desire to presume to instruct people who w infinitely more of our Church life than I know; but candour pels me to say that on the one occasion when this question came ore me as an ordinary Church member, I was quite unable to vote the admission of such persons; and until better instructed I still ain unable. Not because I erect a sacramental test, but because, e Good News and the Fellowship stand in such relation as I believe y do, I simply do not know what is meant by proclaiming the most mate fellowship with persons who announce that the Good News ts best form has not reached them. It seems to me that we make urch fellowship something less than fellowship in the best we know e accept less than the best news that we know as its basis. I may ret it; I do regret it; but I cannot in common honesty pretend that ve the holiest fellowship with those who find in the holiest things I w an impediment to their spiritual life. I may like, I may admire, ay love them; but common experience in the holiest and deepest best:—no, it simply is not there. We do not share the Good vs at what is for me its best.

These remarks will be criticized, I know very well, as making the rnal ordinances too important, the spirit too unimportant. But ultimate tendency of such a doctrine of the Good News and the owship as I have tried to express is in precisely the opposite direc-. The more you emphasize the Good News and its expression in rd and Sacraments as the fundamental element in Fellowship, the likely you are to confound the visible and the invisible Church, denominational group and the Communion of Saints. That the ble Church and the Communion of Saints have some relation is as in, I suppose, as that the relation is indefinable; but the more we to make Church fellowship an association of people who like one

another or have the same opinions, the more we tend to make i series of clubs. In these days of discussion of Church union this very relevant; for there is a danger that we may direct and limit c projects of union according as we find people who share our opinio on Church government or some such matter, and not according as find those who share with us the Good News. If a choice has to made, it must be made according to fellowship, not denominatio Not to understand this is the grievous error of the Anglicans. Th sacrifice to some common opinions about bishops which they sha with one another the spiritual fellowship which in fact they enjoy wi those who like themselves receive the Good News. They do th because, as we have seen, they misrelate the Good News and th Fellowship. Let us not do the same.

There is much behind that old question which used to be aske about ministers: "Yes, I know he is an Anglican or a Baptist, bu *does he preach the Gospel?*" There is much to be said for the att tude which overlooked denominational barriers if the Gospel we preached. It was, of course, possible, and not unusual, to mean t that question, "Does he preach my notion of the Gospel?" B that is an abuse which does not put out of court the main considerati that fellowship in the Good News is more important in religion th agreement in denominationalism. It is with those who can say w us,

> In the heavenly Lamb
> Thrice happy I am,
> And my heart, it doth leap at the sound of His Name,

that we have fullest fellowship. We can cherish too much—I fore a danger that we shall cherish too much—the club association of c denominations at the expense of our fellowship in the Good News. will be folly, and worse than folly, to refuse unity with some men the ground that it will separate us from others, if we are trying preserve a human, and letting slip an evangelical, bond.

Finally, this view of the Good News as creative of the Fellows makes the Good News also creative of the ministry. Thereby it p vides a true doctrine of the ministry. There are two main false view each of them is attractively logical and watertight, precisely becau each fails to take account of all the historical facts. On the one si is the so-called "catholic" or mechanical view. The ministry is val or invalid in itself by virtue of its pedigree, miscalled apostolic succe sion. It is even pretended that the ministry, with an episcop genealogy, is the guardian of the Good News, of the Word and Sacr ments. The ministry comes, as it were, first and brings the Go News with it. It is even conceivable that the ministry might ha been entrusted with Good News of another sort; but its essenti character as divinely commissioned would not have been chang

ereby. The Roman Catholics seem to some of us to have changed e content of the Good News very perceptibly, and we cannot over- phasize this. The Roman Catholics, after a millenium of hesita- n and hovering, have decided to trace the genealogy of the ministry imately through one bishop and one apostle only, St. Peter. The ier episcopalians trace the genealogy through several; but the verning notion of genealogical validity is the same.

The other false view of the ministry is that which passes in some cles for our Congregational view. It is best expressed, oddly ough, in the Pope's favourite description of himself, *servant of the vants of God.* The ministry, that is to say, is the creation of the lowship, and serves it. The Fellowship commissions the ministry, l delegates to it and withdraws from it its authority and duties. Such iew breaks down on history. The ministry is the creator of the urch as truly and as often as it is the creation of the Church. Min- rs are not best described as " ministers of the Church" or "servants he servants of God", though these titles give an account of some heir functions. They are better described as what in the last resort y are: " ministers of the Word and Sacraments ", servants, nisters, of the Gospel, of the Good News. Like the Fellowship lf, they are created by the Good News. From it, not from the k—neither from the local congregation nor from the General embly—they derive their authority and their responsibility. It is cisely this dependence on something behind itself, other than itself is dependence which comes out whenever we examine the Sacra- nts or the Ministry—it is this which makes the Church unlike all man associations. It is indeed true that the Church is not an end itself; but it is not true in the sense in which it is usually said, as he Church were a little society existing to help a bigger. The end which the Church, the Fellowship, exists is the Good News. The urch itself is sacramental in the sense that it has meaning only in ar as the thing behind and within it is seen and received. That g is the Good News. The Church is the sacrament in which the d News is offered to the world.

We talk, and we think, and we pray very much to-day about the rch and about our fellowship. We are inclined to talk, and per- s even to think and to pray, as if our problem of finding an nser, more compelling fellowship could be solved by some direct roach, by working at our churches as if they were human societies endent like a golf club or a literary society on the personal status he members or on the attractiveness of the immediate programme, he way in which the members know and like one another, and on else that goes to make up good corporate feeling and *esprit de s.*

There is something, there is much, in this; but it is not the m way to Christian fellowship, and everyone knows that it is not. Lo over our great records of the times when fellowship was keenest a the sense of churchmanship at its height. What do you find? Lo at the early liturgies, pure, strong, and moving with an unearth power. Look at the Greek and Latin hymns, at the devotions of t medieval saints and the Protestant Reformers. Look at the hymns the Evangelical Revival. Whatever else you find in these records triumphant Church fellowship, you find two things. First, an inten and adoring gaze at the historical events in which the Good News w given to us and a strong grasp of the dogmatic value of those fact There is historical, scriptural language and there is credal statemen I take random examples:

> By the mystery of thy holy Incarnation; by thy holy Nativity an Circumcision; by thy Baptism, Fasting, and Temptation (*history*), Good Lord, deliver us (*dogma*).
>
> By thine Agony and bloody Sweat; by thy Cross and Passion; b thy precious Death and Burial; by thy glorious Resurrection and Ascen sion; and by the coming of the Holy Ghost (*history*), Good Lor deliver us (*dogma*).

> Think, good Jesu, my salvation
> Caused Thy wondrous Incarnation,
> Leave me not to reprobation.
>
> Faint and weary Thou hast sought me,
> On the cross of suffering bought me;
> Shall such grace be vainly brought me?
>
> Thou the sinful woman savedst,
> Thou the dying thief forgavest,
> And to me a hope vouchsafest.

Second, in these records of the times of intense fellowship and churc manship, you find intense individual apprehension of the Good Nev When did the men of the eighteenth and nineteenth centuries ha most fellowship with one another? At those times when they sa the most individual hymns:

> Jesu, Lover of *my* soul;
>
> Rock of Ages, cleft for *me*.
>
> When *I* survey the wondrous cross;
>
> His dying crimson, like a robe,
> Spreads o'er His body on the tree;
> *Then am I dead to all the globe,*
> *And all the globe is dead to me.*

At such moments they had most communion with one another an most impact on the world.

There was once a boy four years old who went with his father an mother and a few relatives from a small market town, C——, in Blank shire, to a huge, strange, unfriendly, northern, industrial city. It wa a family adventure, though he did not know it; and everyone's hear

s low. As in the evening the furniture was being carried into the homely house, and things looked as wretched as they can at such nes, the boy ran out and looked round. Glancing casually up at sky, he jumped to see one familiar friendly face: "Why, there's C—— moon". And he told them the good news. They too ked up at "the C—— moon," and at once in remembering the —— home, they had a new fellowship with one another. Which ng is an allegory. However far through the centuries we have ne, and however squalid our immediate circumstances may be, the n and moon and stars that lighted Galilee still light us; and our iest, strongest, most intimate fellowship with one another comes we turn to Him. *The Word was made Flesh; we have beheld His ry.*

B. L. Manning.

THE RELIGION OF THE FUTURE: WILL IT B CHRISTIANITY?

The Report of the American Laymen's Foreign Missions Inqui summarized in the January issue of the *Congregational Quarter.* will be heartily welcomed by many as a significant endorsement of t aims, motives, and practice of the more enlightened missionary bodi of to-day. To others it will come as a revelation of a new spirit missionary enterprise.

This new spirit is revealed in the attitude of the modern missiona towards other faiths. The old assumption that other religions we evils to be combated has given place to a desire to understand an appreciate them. And the enlightened missionary of to-day presen the religion of Jesus Christ, not as something totally different fro the native religion—related to it only as truth is to error—but rath as that which satisfies perfectly the longing of his heart met le perfectly in his own religion. He tries to show how Jesus Chr "fulfils" rather than "destroys".

This acknowledgment of the good in other systems and recognition that these systems have "definite contributions to ma since they possess virtues practically unknown in Christendo opens up the question as to what the religion of the future will be. T Commissioners do not shirk the issue. To quote Dr. Doug Horton:

> They flatly state that they believe that the religion which m evolve from the inter-play of the best in contemporary religions not be Christianity as we know it to-day.

But is the idea of a syncretic or eclectic religion a conception t can be hospitably entertained by the Christian? Some wo unhesitatingly answer, No. The idea savours too much of co promise. They will, perhaps grudgingly, acknowledge some g in other religions, but they are not willing to entertain the thou that the future religion can be in any sense an admixture. For th the only possible thought is that Christianity must supersede the re This attitude is defensible only on the assumption that in Christian *as we know it* we have God's last word—an assumption that is, to s the least, doubtful. A deeper knowledge of our own religion, a particularly a richer conception of the Person and work of our Lor might do much to demonstrate that a religion embodying the good all would indeed be the natural development of Christianity.

If we believe that our Lord is what He claims to be—the Way, t Truth, the Life—then it is not difficult to see the good we recogni

[1] XI. 51-60.

other religions as His Spirit breaking through these systems. His pirit, the spirit of righteousness and truth, may be likened to a vast nderground lake issuing forth in many springs, which vary in purity cause each is affected by the soil through which it rises. Here we ay have one that is crystal clear, others are brackish, some so polluted to be unfit to drink, but at the source they are one. In Christ imself we have the water of life in its pristine purity unsullied by e soil on which it appeared. In Judaism we have that same water loured and stained by human imperfection, but unmistakably the me at the source. Is it difficult to see the good in other religions springs from the same great Source, even though they may have come so polluted with superstition as to have become almost recognizable?

Support for this view is not lacking in the *New Testament*. When sus said, "I am come not to destroy, but to fulfil", may He not ve been thinking of these imperfect religions, these vague strivings er God, these partial revelations of the truth, as well as of the wish Law? May not these be the "other sheep" which He had o to bring? What does the writer of the Fourth Gospel mean when says that Christ is "the light which lighteth every man", but that sus is the light shining, though dimly, in every heart sincerely eking the light?

Paul also gives some support. He was ready to acknowledge that ne Gentiles had a revelation from God, albeit they did not take l advantage of that revelation (*Rom.* 1). His complaint was not t they did not possess any light, but that they sinned against what y had. In his speech on Mars' Hill he plainly supports this view en he asserts that "God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times fore appointed, and the bounds of their habitation; that *they should k the Lord, if haply they might feel after Him and find Him*, ough He be not far from any one of us". (*Acts* 17[26f]). And the st that could be said of these people is that they were polytheists erging into monotheism. When he quotes Aratus—"For we are o His offspring"—he was doing what the modern missionary does, ding a point of contact in the religion he was hoping to supersede.

* * *

Development towards a universal religion might take one of three irses. It might be a process of syncretism—effecting union by the king of differences; it might be a process of eclecticism—the choos- of the best elements in each; it might come about by a process of imilation—one religion assimilating to itself the best in other igions and broadening its own basis thereby. This last is the ocess that will probably prove to be the true one, though it is well recognize that the same process might be regarded differently by

the different sections affected. Thus what may be a process assimilation might be regarded as a process of syncretism by th who are assimilated.

What likelihood is there of such a process? A glance at religious census of the world will be helpful in arriving at an answ To-day roughly half of the population of the world are theists. T approximate figures are: Christians 557,000,000, Mahommed 234,000,000, Jews 11,000,000, Moslem-Hindu-theists 5,000,0 Zoroastrians 100,000, making a total of 807,100,000. Against th we have 671,000,000 adhering to non-theistic religions, made up follows: 300,000,000 Confucianists and Taoists, 217,000,000 Hind 137,000,000 Buddhists, 16,000,000 Shintoists, and 1,000,00 Jainis About 200,000,000 are not accounted for, these including the primit peoples with animistic and fetishistic religions[1].

These figures are striking inasmuch as they show that evoluti in religion is undoubtedly towards theism and spiritual religion. is noteworthy that Christianity and Islam account for 791,000,00 nearly half the population of the world—and these two religions of comparatively recent growth. It is plain that the non-thei religions are waning while the theistic are gaining ground. It is a an acknowledged fact that among the nominally non-theistic religi there is a growing acceptance of the theistic position.

We may leave out of our consideration the non-theistic religio for it is obvious that whatever form future religion may take, it be theistic. The trend of development also makes it plain that religion of the future will be largely coloured by Christianit numbers and rate of progress make this certain. We are there justified in putting the problem in the form of two questions:

(1) Can other religionists be led (*a*) to surrender that in t religions which is contrary to the Spirit of Christ, and (*b*) to ac the essential truth of Christianity?

(2) Can Christianity, shorn of unessentials, be presented to th other religionists, not as a rival religion, but as the fulfilmen their highest aspirations, not as destructive, but as a "filling o of their religion?

Underlying these questions is the previous question, a thorny indeed—*What is essential Christianity*? If the Church as at prese constituted be taken as a whole no sort of unanimity could be arriv at either as regards belief or practice. The Roman Catholic holds essential practices and beliefs which others regard as unessential

[1] Authorities differ somewhat as regards these figures. Those quoted above taken from an article by J. N. Farquhar, "The Christian Outlook on Other Religio (*The Outline of Christianity*, Vol. V). The *ERE* gives figures supplied by The Stutt Statistical Bureau. The following are the most important: Christianity 534,940, Jews 10,860,000, Mahommedans 175,290,000, Buddhists 121,000,000, Hindus 214,000, Confucianists and Taoists 300,000,000.

n contrary to the genius of Christianity. Anglicans hold to scopacy as at least belonging to the "*bene esse*" of Christian faith d practice (and it seems that a large section of that Church regards s of the "*esse*") while most Free Churchmen regard it as non-ential, if not contrary to the *New Testament*. Again, among Free urchmen, the Quakers regard as unessential the sacraments which many Free Churchmen are among the essentials. Either, then, we ist admit as essential only those doctrines and practices common to , or we must un-church large groups who are persuaded that they are leed Christians. To take the lowest common denominator is an easy thod—in theory—but one is suspicious of it as not being likely to duce a virile religion. However, an unbiased onlooker, *e.g.*, a npathetic Mahommedan or Hindu, would probably come to the clusion that the real essentials of Christianity can be reduced to a y few dogmas; he might even go so far as to suggest that dogma lf is an unessential and that true Christianity is a life lived in the rit and after the pattern of Jesus Christ—and he would probably right. The Christian would want to add at least this: that the life s lived by the aid of the Spirit of the living Christ within the heart.

Again, it is evident that within the borders of any branch of the ristian Church time reveals changes in doctrine. Some doctrines d as essential by one generation are regarded as optional by the t, perhaps cast aside as irrelevant by the third, or denied altogether the fourth. Thus the doctrines of the inspiration of the Scriptures, he Atonement, of the future life, have all undergone great changes hin the past few generations. And to-day who shall say what is doctrine of the Trinity held in some quarters?

The spirit in theology is the scientific spirit that recognizes that are a long way from finality; that we see but "baffling reflections mirror", and the tendency, as in science, is towards simplification. r creed is considerably shorter than that of our fathers. Moreover, know that if our religion had to be built up solely on the life and ching of Jesus Christ as recorded in the Gospels, it would be much pler than the religion of some branches, at least, of the Christian urch.

Thus the suggestion that we might have to surrender some things now hold as essential should not be put out of court as implying denial of Christianity; it may well be that the things we should e to surrender are excrescences upon the religion of Jesus Christ ier than things essential to it or inherent in it. Dr. Stanley Jones s[1]:

> The things that have plagued Christendom in the past and are now plaguing it in the present are the things we have added to the Gospel and the things we have taken from it.

* * *

1 *Christ of the Round Table*, 283.

Now let us examine briefly the three other theistic religion order to see what prospects there are of something approachi universal religion. We will consider Judaism, Mahommedan and the Hindu-theists.

In considering Judaism we are considering that religion to w Christianity is most closely related, since it is the stock from w it sprang. It is significant to recall that there was a possibilit Apostolic days of Christianity becoming a sect of Judaism. We n too, that it is recorded that "a great company of the priests w obedient to the faith". (*Acts* 6[7]). It is plain that in those days nei Jews nor Christians were conscious of any essential incompatibi between the two faiths. Christianity was indeed seen by those pri to be the "fulfilment" of Judaism, as we regard it to-day.

The great estrangement between the two religions is probably as much to the denial of the Spirit of Christ by Christians in th later treatment of the Jews as to any doctrine of Christianity t appears to contradict the Jewish faith. Anti-Semitism is very larg responsible for widening the breach that at one time was a ditch might be stepped over into a chasm that almost defies bridging. attempt to crystallize for all time the Christian faith into cre undoubtedly also shares in this responsibility.

And what of the situation to-day? There is certainly n sympathy between Jews and Christians than there has ever b before. There is an open recognition on both sides that the religions have very much in common. To quote Dr. Montefiore[1]

> Judaism is at one with Christianity in that estimate of this and the next which is summarized in the famous saying of the an Rabbi, "This world is like a vestibule before the world to co prepare thyself in the vestibule, that thou mayest enter into the h Moreover, Judaism is essentially one with Christianity in its g venture, namely, in its daring assertion of the righteous and lo God. It is, I venture to think, also at one with the Christiani the Founder (though this may be disputed) in its doctrine of n akin to God, but yet distinct from Him.

Dr. Montefiore concludes the article from which the above been taken by mentioning the possible differences between metaphysical conceptions of the Godhead in Judaism and Christianity; by admitting that the mystical aspects of religion m be more developed in Christianity, and that the paradoxes of Sermon on the Mount carry the prophetic morality a stage furth He says:

> These things may be so but far more true it is to stress the agr ments than the differences; to stress the fact that Judaism stands the venture of theism, for the God who has relations with man, a with whom man can have relations; for the God who is "our Fat and King", for the God who is served by wisdom, by righteousne

[1] *Outline of Christianity*, V. 243.

by compassion, by love. Christendom may have often failed to serve this God rightly. But so far as it acknowledges Him and would thus, at any rate, seek to serve Him, the Jew desires to stand, and claims the right to stand, shoulder to shoulder with his Christian brother and fellow-citizen in the common fight and common service.

We will defer the consideration of possible ways of reconciliation ween Christianity and Judaism till we have glanced at the other gions.

* * *

Mahommedanism is already an eclectic religion, consisting of nents borrowed from Judaism, Christianity, Parseeism, and Arab lition, though it is far from being therefore a universal religion. s interesting to note, however, that one of the many sects of hommedanism—Bahaism—had as its aim the establishment of a ld-religion which was to unite all mankind into a religious therhood.

Islam has been described by a living Mahommedan publicist[1] as

but a revised edition of Judaism and Christianity. Mahommet never claimed originality but rather insisted in season and out that his mission was to rid Judaism and Christianity of what he regarded as life-destroying accretions—to proclaim their pristine purity—to enthrone in the hearts of men the DIN of Abraham, in its undimmed excellence.

fortunately Mahommet had not first-hand knowledge either of istianity or Judaism. He had read neither the *Old Testament* nor *New*. The stories told by him are anything but correctly reported. ey abundantly prove that they were drawn from tradition and rsay.

Abraham is by far the most important Biblical character, though ctically all the characters prominent in the earlier books of the *Old tament* are mentioned in the *Koran*. The stories of David and omon, of Job and Jonah, are recounted, but obviously only from rsay. As regards the *New Testament*, Mahommet seems to have some acquaintance with the story of John the Baptist and the life esus, though it is plain here that he has got his information either ctly or indirectly from apocryphal gospels. The *Koran* teaches Jesus is the "Word" of God, that He was born of the Virgin y, and that He will come again to destroy anti-Christ. It teaches , however, that He was not really crucified, but one in His likeness permitted to suffer while He was taken direct to heaven by the ner. To the Mahommedans Jesus was a great prophet and stle (they never mention His name without the formula, "Peace be Him") but they will not have it that He was the Son of God. ming deity for Christ is, in the mind of Islam, Christianity's utest sin, while rejecting Him is Judaism's greatest sin. Belief

1 S. Khuda Bukhsh in *Outline of Christianity*, V. 245.

in the Trinity is, naturally, forbidden, but it is clear that Mahor is confounding the Christian doctrine with Tritheism.

> Verily Christ Jesus the son of Mary is the apostle of God, and Word, which He conveyed unto Mary, and a spirit proceeding Him. Believe therefore in God, and His apostles, and say not, T are three Gods; forbear this; it will be better for you. God is one God. Far be it from Him that He should have a son[1].

The general attitude of the *Koran* towards Christians is tole and kindly.

> Dispute not against those who have received the Scriptures, unles the mildest manner; except against such of them as behave injurio towards you: and say, We believe in the revelation which hath l sent down unto us, and also in that which hath been sent down unto y our God and your God is one and unto Him are we resigned[2].

There are other similar passages. The teaching of the N *Testament* is also reflected in the *Koran*.

> A fair speech and to forgive is better than alms followed by misch God is rich and merciful. O true believers, make not your alm none effect by reproaching or mischief, as he who layeth out wha hath to appear unto men to give alms, and believeth not in God the last day[3].
>
> If God help you none shall conquer you; but if He desert you, is it that will help you after Him? Therefore in God let the fai trust[4].

And in later Moslem writings the influence of the *Gospels* is marked.

Perhaps the greatest hindrance to any accommodation with c religions on the part of Moslems is to be found in their conservat founded on their belief in the divine origin of the *Koran*. Ther however, a movement towards liberty, a struggle to reconcile needs of the hour with their allegiance to the past.

> Basing themselves on an independent interpretation of the *Ko* eminent Moslem scholars are making strenuous efforts to lib Islam from the fetters of authority[5].

This movement is as yet young, but when criticism has done fo *Koran* what it has already done for the Bible—and this can onl a matter of time—then many of the barriers against a sympath union will undoubtedly fall. Already we see that a new spirit i work in the Moslem world, and that spirit is the spirit that is mov in the hearts of men throughout the civilized world—the spirit goodwill towards others and endeavour to understand the oth point of view. Says the writer previously quoted,

> True Islam and true Christianity are akin; the mission of eac fundamentally identical. Let, then, Islam and Christianity be hencefo faithful allies in the liberation of humanity[6].

* * *

1 *Koran*, c. IV. 2 *Koran*, c. XXIX. 3 C. II. 4 C. III.
5 *Outline of Christianity*, V. 254. 6 *Op. cit.*, 255.

There are approximately 4½ million Christians in India out of a ulation of 318,000,000, and Christianity has been known for turies. In recent years a somewhat peculiar situation has arisen. ereas in the earlier days of Christian missions converts were ght among the Brahmins and higher castes, to-day they are drawn e from the lower castes and outcasts. A Hindu writer has med up the situation in the following words[1]:

> The situation in India to-day presents the curious paradox that, though the chances of India's being converted to Christianity were never more remote, the study of the teachings of Christ Jesus as holding the key to the solution of the problems pressing most upon the world was never more earnestly pursued than now by India's leaders and thinkers.

e reason for this strange paradox is to be found in the Nationalist vement that has swept through India, and but for the wise action he Christian leaders—in rejecting the proposal that the Christian munity should have separate communal electorates for Indian provincial legislative councils such as are accorded to ommedans—this movement might have greatly hindered the gress of the Christian Church.

This nationalism is also responsible for the growth of a large ber of reform movements within Hinduism which have borrowed ely from the teaching of Jesus Christ. The Brahmo-Samaj was of the first of these.

> Its founder had a deep veneration for Jesus Christ; but was opposed to proselytism, holding that the fundamental principles of all religions were identical; that the Hindu scriptures, rightly interpreted, taught a pure monotheism; and that while Jesus Christ, as one of the world's greatest teachers, must command the reverence of all men, it was quite possible, and most desirable that anyone should follow Christ's teachings without cutting himself off from his own social environment and traditional culture[2].

s, it will be recognized, is approximately the position adopted by Gandhi.

Dr. Stanley Jones tells us[3] that Indians are finding Christianity e ancient Sanskrit literature—the *Upanishads*. More and more, ays, are Christian meanings being read into Sanskrit. He relates a priest told him that Jesus was one of the names of God, and it was written in the book. He asked the priest to let him see it. went into a temple and brought out a book in Sanskrit entitled, *Thousand Names of God*. The 437th name was "Jesus, the ved, the perfect one, the Son of God".

Complementary to this movement is one within the Indian istian Church itself, a movement to link up Christianity with the

1 Kamakish Natarajan, in *Outline of Christianity*, V. 262.
2 *Ibid*, 259.
3 *Christ of the Round Table*, 191.

immemorial religious culture of India by presenting it in terms forms that shall be familiar to the Indian mind and shall harmo with the Indian environment.

These very brief glances into the other theistic religions sufficient to show that the tendency of theistic religions is tow Christianity. There remains the question, What is it in Christia which constitutes a hindrance to the speedy development of a unive religion? In the case of the Indian theists, the drag on the whe progress is neither theological nor spiritual but national. Jesus Ch has too long been identified with western civilization, and His relig regarded as a foreign rival to the native religions. The responsibi for this rests very largely upon the Churches which endeavoured evangelize India. Unwittingly they have often presented Christ His religion as an English product, and have been more eage establish branches of English Churches in India than to introd Jesus Christ, the Son of Man, as God's messenger direct to In We have naturalized Jesus and then imported Him into India, inst of letting Him walk the streets of India garbed in Indian dress using the Indian idiom. But Christ is slowly coming into His o in spite of all our mistakes, though it must be granted that we slow to learn the lesson, as the timidity of the scheme of Ch Union in South India plainly reveals. The Hindu can hardly blamed for thinking that the Christian Church is more eage preserve ecclesiasticism than it is to extend the Kingdom of God.

* * *

In the case of our relationship with Judaism and Mahommedan it is undoubtedly our doctrine of the Trinity, or, more especially doctrine of the deity of Christ, that constitutes the great barri development towards the universal religion. That is, it is n physical rather than religious. The real battle-ground is not the *Testament*—and certainly not the *Gospels*—but the later interp tions, the Creeds of the Church. Of course, some will say the C only make explicit what is implied in the *Gospels*, or only system the teaching of the *New Testament*. True, but creeds imprison formula what appears as Life in the *Gospels*, and creeds ignore fact that "the Lord hath yet more light and truth to break forth f His Word". A creed is an interpretation of the *Gospels* which in turn interpretations of the Life, and the nearer we to the Life, the less ground is there always for differe of opinion. The Christian Church as a whole accepts the Nic doctrine of the Trinity (though individually we may give it own interpretation) yet we know full well that if that Creed had t re-written to-day it would be very different. It would certainly far less dogmatic. We should not use the same vocabulary. should certainly not talk of the "substance" of God. The fact

cial Christianity is in the grip of the dead hand of the past, and ease from this grip is the first step towards the development of a versal religion. Ernest R. Trattner, in *As a Jew sees Jesus,* says:

> I believe that the Jewish world will move towards a progressive appreciation of Jesus in proportion as the Christian world turns its back upon the whole *abracadabra* of medieval theology.

In the past the Christian Church has been more eager to mulgate a set of metaphysical propositions concerning its Lord n to "lift up" that Lord and allow Him to speak for Himself. In the Church has departed from the method of Jesus, who, judging n the Synoptic record, did not make great claims for Himself, lived before His disciples and waited for the Life to produce the red reaction in their minds. "Flesh and blood" did not reveal divinity to them. We, on the other hand, make the confession of er, not the culmination of faith in Jesus, but the starting-point, it is very doubtful whether our method is an improvement upon ist's.

Again, do we really know what we mean when we assert the nity of Christ? Has our conception of deity any vital content rt from Christ? Has it anything other than a metaphysical ent? If not, then we are arguing in a circle—claiming Godhead Jesus when He Himself is our norm for the category of Godhead. acknowledged that the metaphysical connotation of Godhead—ipresence, omnipotence, omniscience, immutalibity, *etc.*—cannot pplied to Jesus as He is portrayed in the *Gospels.* To predicate nity of Jesus, then, is an act of faith, an intuition rather than a al conclusion, though it is none the less valid for that reason. ed, in experience, convictions springing from a foundation of seem to possess a greater validity for the possessor than do those olished only by the reason. But such convictions are hardly in the realm of the demonstrable. It would seem, then, that the towards the universal religion might well be made easier if the stian Church openly acknowledged that the truth of its great nations concerning Christ can only be "spiritually discerned", that these affirmations represent the goal of Christian experience r than the *sine qua non* of Christian discipleship. Affinity to Spirit of Jesus Christ would then be recognized as the hall-mark ne Christian rather than intellectual assent to propositions erning Him, and the preacher's task would be to "lift up" Jesus He might draw all men unto Himself, rather than to make natic metaphysical assertions concerning Him.

is noteworthy that the trend of modern thought is in the tion which seems likely to make the universal religion a bility far nearer realization than it was a few years ago. The rn tendency is away from the authority of the letter to that of

experience, away from creed to Christ, away from system to L
And some are beginning dimly to see that the cosmic Christ can h
many disciples who do not know His name, or who know it but can
see their way to make the orthodox Christian confession; and t
think they begin to see the meaning of Christ's words, "Many s
come from the east and west and shall sit down with Abraham
Isaac and Jacob in the Kingdom of Heaven".

In the minds of some this tendency may be deplored a
interpreted as a form of apostasy. Others will see in it the way t
more glorious Christian Church, bigger and broader and m
triumphant because it has assimilated to itself truth, goodness, a
beauty wherever it has found it. They will see in it the harbinger
the day when "the earth shall be filled with the knowledge of t
Lord as the waters cover the sea".

R. A. J. CUSDEN.

HUMANISM AND CHURCH HISTORY.

HAT brilliant French Catholic, Jacques Maritain, makes high claims the leadership of the Christian Church. In a little volume, *imauté du Spirituel*, translated by J. F. Scanlan under the English e, *The Things that are not Cæsar's*, speaking of Christian thought says:

> It must be made to yield in appropriate forms of presentation, and by thorough sifting to meet the requirements of every general problem, the intellectual values which every country in the world needs. It is the form which preserves whatever is universal and permanent; it alone can revive the West, give it back the free and living use of its tradition and culture. For it is not a case of irreducibly opposing one culture to another or of jumbling them all in one nameless confusion, but of using the most active intellectual forms elaborated in the church to assume and integrate in the light of the incarnate Word, without injuring in the least their natural individuation and autonomy, all the wise and good and truly human, and even divine elements in the various historical civilizations and disciplines.

e need not share the dogmatic assumptions of the Neo-Thomists of om M. Jacques Maritain is so distinguished a leader in order to be red and challenged by the thought of such intellectual leadership the part of the Christian Church as that to which the Catholics France are summoned in the words which we have just quoted. d perhaps it is just a little easier for a Protestant than for a Catholic hink of the Christian Church through the ages as a vast laboratory ere great and seminal ideas have been set to work, from which dicts come with all the potency of cosmopolitan experience, and which the divinest sanctions are submitted to the authentication of tory. In this sense history itself is a profounder process of thought n can ever be achieved through dialectic alone, and the history of Church, in spite of all its ethical vicissitudes and indeed partly ough them, is seen to be Christian thought in action. Such a view uires, to be sure, the largest possible view of Church history. The urch must be seen in every subtlest reaction, in every period, to all forces which were contemporary and to all the influences which ne dripping down from the past. Thus viewed, the Christian urch through the centuries presents us with the profoundest sible view of the logic of history.

It is with such considerations as these in mind that one finds it sible to rise to the height of such a conception of Christian thought he unifier of all the elements of civilization as that to which M. ritain has come and which he expresses with such singular inction and power. And it is in the light of such considerations hese that one may attempt a brief and necessarily inadequate and ressionistic setting forth of some of the relations of humanism to

the profound movement in the logic of history which the Christ
Church expresses.

I

Sir Richard W. Livingstone in his clear and understandi
volume, *The Greek Genius and Its Meaning to Us,* writes of the n
of humanism in Greek life. He looks upon the Greek as he set ab
the task of humanizing everything. The Greek humanized the go
He humanized nature. He humanized the processes of daily li
He gave the human note to everything made part of the music of
life. We are not surprised to find Professor Percy Gardner—in
discussion of Greek art written for *The Legacy of Greece*—declari
that three discoveries were made by the realizing and reflecting mi
of man: (1) the discovery of God; (2) the discovery of man himsel
and (3) the discovery of nature. The second of these—the discove
of man himself—he declares to have been essentially the work
Greek thinkers and writers.

Here we come upon the sources of humanism. The thing existe
of course, centuries before the name came into being. If we take fif
century Athens as the flowering period of the humanistic activit
of the Greeks, two thousand years are to elapse before the name co
to be applied to the potent spirit of the Renaissance. If there w
something definitely European about the developing humanism
fifth century Athens, when even the gods were glittering and brilli
Greeks, the mood of Asia was altogether different. Utter awe in
presence of the ineffable splendour of the Divine was the characteris
of the religion of Asia and of the Asiatic mind in the presence of t
ultimate mysteries of life. Delphi—and the Europe to be—beca
articulate in the words "Know thyself". Asia and the vast myst
ous sense of the Unknown became articulate in the words: "Put
thy shoes from off thy feet, for the place whereon thou standest is ho
ground" (*Ex.* 3[5]). It may be that the two attitudes are supplem
tary. It would be an evil thing to lose either. But however we m
estimate their value, clearly the attitude we have called European h
the promise of humanism in it.

It was a decadent Greece which met an Israel far separated fro
the days of its own most intense vitality, when in the time of Antiochu
Epiphanes the stream of tendency which has it source in the prophe
and that which flowed from fifth century Athens did after a fashio
come together. It is fascinating to speculate regarding the possibil
ties had the Greek sanctions at their best met the prophetic insight
still full of fiery and creative energy. Even as it was, a decade
Hellenism—that is, a humanism of a sort—became part of the late
Jewish tradition. The book of *Ecclesiastes,* for instance, which ha
been called the cellar of the *Old Testament,* contains elements of

ical and disillusioned humanism. The Sadducees were the pro-
ct of processes of thought influenced by a humanism touched with
ility. The Ebionite was produced by the sceptical limitations of a
tain type of humanism unkindled by the fires which the noblest
manism generated.

The great days of Christian thinking in Alexandria were always
r to the enthusiasms and inspirations which came from humanism.
you follow the mind of Clement or the varied mental activities of
igen you are all the while sensing an atmosphere and detecting an
tude which come from that valuing of man as man which Greece
l given to the world. Indeed, the very emphasis on the Incarnation
ich is the characteristic feature of the Greek theology is in one way
expression of a humanism which thinks so highly of man that it
s not find it too difficult to believe that God became man.

And we need to be reminded that even the greatest of the Latin
hers was most profoundly influenced by these humanistic attitudes
ich Rome received from Greece. Dr. Edwyn R. Bevan in one of
studies of that fine book, *Hellenism and Christianity,* writes:

> And here we come upon the figure of the African professor of rhetoric, Aurelius Augustinus, the figure which embodies for us more than any other the transition from that classical world about to pass away to the world of Christendom. He is a child of the past, awakened to spiritual aspiration by Cicero, steeped to his finger ends in Virgil, one upon whom the rich heritage of the old pagan philosophy has come and whom it stimulates to original thought.

Bevan introduces us to Augustine at the house of his friend
ecundus, a professor of literature in Milan. The house is at
ciago. Here Augustine is staying with a few friends. He has
ntly passed through that experience, now one of the great
nories of the Christian world, in which the religion which had
nted him as an idea and an ideal became a personal experience.
his delightful retreat on the slopes of the Alps the days pass
santly. In Dr. Bevan's words:

> For a good part of most of the days Augustine's two pupils, Licentius and Trygetius, are working hard at their books under his direction. They are going through Virgil with him—half a book every day before supper is the usual amount, and this part of their studies threatens to enflame the poetical ambitions of Licentius to a degree which the master finds excessive.

graphic and memorable fashion Dr. Bevan brings from various
xs of Augustine—*Contra Academicos, De Beata Vita, De Ordine*
scinating discussions of this little group at Casciago. So the
ain is lifted and we get a glimpse of the mind of the ablest of the
who moved through the gracious humanism of Greece and Rome
Augustine knew Plato better than he knew Greek) into the greater
ies of the Christian religion.

II.

With the coming of the Renaissance the humanists—the name a... the idea now move together—become powerful figures in the hun... scene. We may get at the heart of the matter quickly with the ... of Professor Norman Foerster, who, in his little book—far more i... portant than its size would indicate—*Towards Standards,* has giv... us a chapter on " Humanism in the Renaissance," in which he say...

> Paraphrasing Gellius, the Humanist Battista Guarino wrote ... 1459 : "To each species of creatures has been allotted a peculiar a... distinctive gift. To horses, galloping, to birds, flying comes natura... To man only is given the desire to learn. Hence what the Greeks cal... παιδεία we call *studia humanitatis.* For learning and training ... Virtue are peculiar to man : therefore our forefathers called th... *humanitas,* the pursuits, the activities, proper to mankind".

In one sense (if one may risk a too abrupt and thoroughgoi... epigram) the Renaissance was the rediscovery of man after centuri... of preoccupation with God. The Greeks who came to Italy befo... and after the fall of Constantinople in 1453 filled this discovery wi... the very quality of those humanistic insights which had characteriz... fifth century Athens. Italy joyously discovered that its soul w... Greek.

But a subtler problem lay under the surface of the moveme... The Nature which the Stoics—Greek and Roman—had discover... was caught in the wheels of what seemed a necessary order. W... man a part of this grim determinism? The Stoics had though... necessary to answer this question in the affirmative. And so ... thought Lucretius the Epicurean when he wrote *De Rerum Natu...* So it was possible to view man as a part of the determined order, a... part of the lower natural life in which he undoubtedly shared. Wh... ever this confusion occurred, whether in the deterministic philoso... of the Stoics, in the Naturalism of the Renaissance at its worst per... in Italy, or in the Natural Philosophy of Francis Bacon, the n... noble distinction of humanism was lost to view. Centuries la... Emerson pointed the distinction sharply when he declared that th... is one law for man and another for the thing. And Matthew Arn... had the same tremendous distinction in mind when he asserte... " Man must begin, know this, where Nature ends ".

The characteristic, if sometimes implicit, assumption of the as... unnamed humanism of Greece and of the properly named humanis... of Italy is that the mind of man has a distinctive quality in whos... understanding you find the meaning of life. This humanism ... already in the Middle Ages becoming a very complicated matter. ... you are a matter-of-fact churchman with a certain distrust of aspec... of other-worldly thinking, you may welcome a movement whic... asserts the value of man in the present world over against all vag... and intangible mysticisms. But if you are an earnestly spiritu...

irchman you may fear an emphasis on the human which seems to preciate the divine. However, if you take another position and w humanism as the assertion of the free and critical mind of man er against the determined aspects of the material world and the checked rush of animal desire, you will be inclined to regard manism as very much on the side of the angels. But what calls elf humanism may be confused in its thinking. A man of the naissance may be an earnest classical scholar and yet have the ic attitude toward determined law or a naturalistic attitude toward rush of biological energy. And so the very distinctions which e humanism intellectual penetration and moral energy and spiritual wer may be lost. So it actually was in the Renaissance, and so in e way or another it has been ever since. Only when the writer of history of the life and thought of the Church is clear in these tters can he thread his way safely and surely through the compli- ed experiences which make up the life and thought of the fifteenth, teenth—especially the sixteenth—and seventeenth centuries.

In Erasmus humanism becomes a main stream in Church history. nen you have understood all that Erasmus helped to do by the ver and well-bred mirth of the mind, and all that Luther did by ng moral and spiritual passion more skilfully than he himself erstood into the exigencies of a tense political and economic situa- n, you have a new understanding of the fascinating complexity of human story as it relates itself to economic necessity, to intellectual rity, and to ethical and spiritual experience. Thoroughly a manist in attitude, Erasmus always kept a window open towards heights. To him humanism was more than an escape from the -human. It was a human utilizing of super-human sanctions. But all the supernatural sanctions the emphasis was upon the human. th Luther, on the other hand, although he found a place for the manistic values, emphasis was upon a supernatural experience of gion. The line of cleavage goes through much of the history of Church since. One type of man says, with Dr. John A. Hutton, ive humanism enough rope and it will hang itself ". The other, n Phillips Brooks, sees the wonder of the human just in its acity to receive and to express the divine.

The royal road from humanism to religion has always been by way Platonism. Here you find the meaning of the human in its partici- on in that which is more than human. Dean Inge has reminded n a very significant little book[1] that there is a Platonic tradition ne Christian Church. From the Fourth Gospel to our own time he s this stream of Platonism flowing. The Church historian, of rse, meets this stream in full force in the Cambridge Platonists. important matter is just to see that this approach to the divine

1 *The Platonic Tradition in English Religious Thought.*

through the essential quality of the human as capacity to partici in the more than human represents a singularly felicitous meetin humanism and religion.

Like every other living thing, humanism has had its period lowered vitality. Or, to use another mode of expression, it has h its barrenly scholastic periods. The Pseudo-Classicism which v part of the life of seventeenth-century France gives a very g example of the bones of humanism attempting to function witho vital organs. It is as if Ezekiel's vision had been arrested half-w along and an army of well-articulated bones had gone off marchi in military fashion. These Pseudo-Classicists were often significa churchmen: here again the Church historian meets with the ev appearing humanist.

In eighteenth-century Deism you have the resurgence of humanis with all the Platonic windows and doors tightly closed. And the ve sense of vital depletion which Deism gave to eighteenth-centu England was one of the most potent elements in the preparation f the Great Revival.

The science of the last half of the nineteenth century, more bu with experiment than with critical analysis of the processes wh made experiment possible, curiously enough went back to the de minism of the Stoics and the *De Rerum Natura* of Lucretius. S came to be an inverted humanism which was a by-product of cert scientific methods. And so was developed the type of scientist wh work showed no critical facing of the problems of epistemology a whose thinking was based upon metaphysical positions involvi many inner contradictions. Mr. W. C. Dampier-Whetha *History of Science* sums up the case for the more sophistica scientific thought of our own day, when it analyses the fallacies wh have always been implicit in mechanical and materialistic interp tations of the universe. Sir James Jeans is sure that mechanism h shot its last bolt. And Professor Whitehead is grimly ironic ab the "pure bluff" of the earlier scientific attitude. Sir Art Eddington once and again has spoken of the inadequacy of what may unhesitatingly call pseudo-science. The so-called humani which consists in interpreting all human experience on sub-huma levels has received most deadly blows from many of the greate scientists of our time.

Rather oddly, just at the moment when scientific thought is s brilliantly clarifying its own processes, certain groups of belate theologians are holding peace conferences to reconcile religion wit a science which has ceased to be significant. They are ready t relinquish the conception of personality in God and the belief i man's capacity to transcend the mechanical, in order to be at home i a universe which the most sophisticated scientific thinkers hav

udiated. These estimable gentlemen have managed to find their y into the most dreary *cul-de-sac* of contemporary thought. The torian of Christian thought in the future will hesitate between ghter and tears as he writes of them.

Of course one does not require a brilliant process of dialectic in er to come to the insight that science is itself the bulwark of a nanism which transcends the mechanical, sub-human elements of erience. You must transcend the machine in order to recognize existence. You must transcend the mechanical in order to make nachine and to run it. You must transcend uniformities in order liscover them in the laboratory. The scientist at work is the living itation of that pseudo-humanism which has no place for free critical lligence. The history of Christian thought in our period will e much to say of such considerations as these.

For purposes of clarity everything depends upon holding certain inctions securely. Men like Walter Lippmann are trying to serve humanistic values without the humanistic insights. Ultiely they must believe more or they will have to believe less.

On the other hand, the critical humanists are all the while coming rer to those sanctions with which the historian of Christian ight is most familiar. Professor Irving Babbitt—to whom Mr. wrence Hyde devotes such respectful attention in *The Prospects of manism*—may be an Aristotelian rather than a Platonist. But in age when mechanism and animal impulse are having their last l cry, he is tremendously on the side of the angels. When he has hoose between that which is more than human and that which is than human one always knows where he will stand.

But the person of pivotal significance in respect of the relations of cal humanism and the Christian religion is Paul Elmer More. "Shelburne Essays", which gave him the title "the American te-Beuve," with their erudition perhaps unsurpassed in the erican Republic, are characteristic humanistic documents. At s the author seems far enough from the desire to pull the chestnuts eligion out of the fire. But Dr. More is at his task all the while. he is all the while growing. The powerful series of volumes on Greek tradition reveal him in the very act of facing the humanist's nate problem. Humanism he finds to be crowned in Platonism. Platonism requires for its completion something else: first a then an interpretation. The fact is recorded in the Gospels, and nterpretation is given in the Greek Fathers consummating in the ions taken at Nicaea and Chalcedon. When he has completed ong intellectual journey Dr. More finds himself appropriating the est possible Christology as the inevitable completion of the ntial Platonic principles. And the volumes in which he gives an unt of the processes which lead him to these conclusions constitute

the most brilliant dialectic interpreting and defending the Incarna written in our time.

A fascinating glimpse of the possible relation of humanism to evangelical interpretation of Christianity was found in the period behind us in the work of Dr. Alexander Whyte, for many ye minister of Free St. George's, Edinburgh, and in that of Dr. P. Forsyth, probably the most penetrating dialectician produced by British Congregational churches in the latter part of the ninetee and earlier part of the twentieth centuries. Dr. Whyte was essentia a Puritan of the Puritans. But his work was rich with the rip quality of that humanism which fed upon the classics. Dr. Forsy was responsible for the phrase "the cruciality of the Cross" and the humanistic side went out of his way to write that fascinati volume, *Christ on Parnassus*.

When once we have emerged from the *cul-de-sac* into which have rushed in our endeavour to reconcile the Christian religion wi a pseudo-science now repudiated by science, perhaps some of the m fruitful developments in Christian thought and life will come as result of a synthesis of humanism and the evangelical interpretation religion. That, however, belongs as yet to the region of prophecy a not to the field of history. In the meantime there is much history record, to understand, and to interpret, as we look upon the stream humanism flowing through a world in which the Christian Chu has secured for itself so significant and at times so masterful a positi

LYNN HAROLD HOUGH.

The writer of this article has attempted to assess the historical relations and possible *rapprochement* between the humanistic and the evangelical movements i Fernley Lecture given in Lincoln in England in 1925 and published under the *Evangelical Humanism*.

STOPFORD BROOKE: A RETROSPECT.

ough Stopford Brooke died as recently as 1916 the centenary of birth has just taken place, for he lived to see his eighty-fourth . Born in an Irish rectory on 14th November, 1832, he was ained in 1857 to a curacy at St. Matthew's, Marylebone, left ylebone for St. Mary Abbott's, Kensington, in 1859, and, after a t period as chaplain to the British Embassy in Berlin, fulfilled a inuous and prominent ministry in London till 1895. For a num- of years after his retirement he was in much demand as a preacher, he devoted himself more particularly to what had been his lifelong ion, the study of English literature. As an author he will be best embered for his *Life and Letters of F. W. Robertson,* his marvel- ly compressed but perfectly balanced *Primer of English rature,* and, perhaps, his sermon-lectures on *Theology in the lish Poets.*

For the present generation the particular interest of Brooke's er lies in his claim to liberty of prophesying and in the attitude he up to certain of the fundamental Christian doctrines as these are orth in the Creeds. Reared in the strict orthodoxy of Irish evan- calism, he began while still at College to move away from the ent landmarks; though he appears to have had no difficulty in pting ordination he finds himself within four years of that event essing to a feeling that " unless the Church of England expands f and widens its dogmatic boundaries it is all over with the rch ". As he was not one to keep his theological and ecclesi- al opinions to himself, it is not surprising that he came thus early s career to be looked on by dispensers of patronage as " unsafe ", when after his two-years' sojourn in Berlin he returned to London rmined to find a sphere of work there, he was so "thoroughly dis- ed with failure " to obtain a satisfactory appointment that he ded, against the advice of his friends, to embark on a venture of own by renting the proprietary chapel of St. James's, York Street, e he remained until he transferred himself to Bedford Chapel, omsbury, in 1875. In his incumbency of these two places of ship he was virtually a free-lance preacher, though he remained rgyman of the Established Church, on such loose terms, however, when in 1880 he seceded from the Church of England his tenure e Chapel was unaffected.

Although at the time of his secession public comment dealt rally with the negative elements in his creed—his disbelief in hal punishment and in the miraculous element in Christianity, cially in a miraculous Incarnation—it does not do Brooke justice ink of him primarily as a rebel either against the intellectual

limitations of orthodoxy or against the ecclesiastical authority o Church whose minister he was. So far as the former was concer it was a case of having a conception of Christian truth which n certain things in the Creeds irrelevant and on that account mac harmful to insist upon them. In that respect he was not alone in day and only shared the characteristic Broad Church attitude. a description of his general outlook and his aims in preaching we quote an entry in his diary three years after his ordination :

> I am more and more impressed with the thought that Christia is the ultimate and only religion for man. And that, for this reas that its principles are *human,* and all the precepts resting on th principles are commanded because they are necessary for hun nature, *e.g.,* every side of the law of love, forbearance, forgiven veiling a brother's faults. These are not necessary for us to beli because they are commanded, but they are commanded because t are necessary. The necessity for this observance arises not out God's command, but out of the necessities of the Race. In t Christianity differs from all other systems. It accepts the facts Humanity . . .
>
> I would I could make this an object of my life—to preach to world the reasonableness of Christianity, as shown by the identity its principles with the principles of human life and human knowled so far as they are true ; *i.e.,* simply to show that Revelation and Scie and the laws of Human Polity, not those which are made by men, those which are—are all the product of the same mind and that t is a point where they all meet.

It is significant that eight months after that entry he appende it the following note :

> I cannot do this till I am free. But I can mature it. Let it be struggle.

These three short sentences may be regarded as an epitome of after-life as a Christian minister. Of the maturing process Dr. Jac his biographer, says :

> The development of Brooke was rooted in the intuition of l as the ground of existence and the rule of life. To watch his deve ment, therefore, is simply to watch the growing ascendancy of intuition throughout the entire domain of his thought, experience, a expression. As a personal characteristic it was dominant from t first, being born in the blood, and so it remained throughout, t moving spring of his intercourse with nature and with men. At first was little more than a temperament, or a passion, which he was feedi unconsciously on nature, art, and poetry, especially the poetry Tennyson, Wordsworth, and Shelley. But very soon reflection w turned upon it, and from that time onward love became the lodest of his life, a guiding principle consciously recognized as such, a followed with all the vehement ardour of which his nature was capabl This reflective grasp of his principle came to him quite early in h career . . . The course of his subsequent thought is a history of t gradual sloughing off of everything which the main principle could n assimilate with a growing intensity in the principle itself.

ce came

is recoil against Evangelicalism in general, and his indignant repudi-
ation of Eternal Punishment in particular. Those were forms, he
hought, in whch love could not express itself, and for that reason they
vere abandoned. Other forms suffered the same fate later on, and as
hey departed one by one the main effect was to leave Brooke standing
nore firmly on his original ground, more radiant in his defence of it,
nore deeply in love with nature, humanity, and art, and more eager
or every kind of social and political reform which promised to restore
nen to nature or to give them fellowship with one another.

n recording the passage from the diary which has been quoted,
Jacks describes it as

theory of the basis of Christian truth which, if pursued, must
nevitably bring him into conflict with the doctrinal standards of his
Church.

know that it was pursued, with the foreseen results. On one
ion, complaint having been made to the Bishop about his heresies
e subject of Eternal Punishment, he was asked to state his views,
naving done so he wound up his statement by asking: "And
my Lord, will you be so good as to tell me what *you* think of
al Punishment?" "Perhaps we had better not discuss the
ct", was the Bishop's reply.

ut if the Bishop was so complaisant with Brooke, Brooke could
e so complaisant with himself. He must have freedom, but not
e expense of honesty. Other clergymen of the Church of
and might square their views and utterances with the doctrinal
ards of their Church, but his reading of the ethics of creed-
ription was not theirs. There was nothing impatient or dis-
led about the action he took. In a letter to his brother five years
e his secession he says, referring to a legal decision involving a
gical point:

I should not like to do anything hurriedly or unadvisedly, but if his
he Judge's) reading of the law is confirmed by the Higher Court it
ill certainly render my position in the Church of England wholly
ntenable.

I should be deeply grieved to leave my old Communion, but I see
othing else to do, if this is law. It is not only the Eternal Punish-
ent business and the personality of the Devil, but the fact that,
whether I exercise the function or not, I have the power to repel from
e great Christian rite any layman who does not hold these and other
octrines, and to include them under the term of "evil livers". It is
power I refuse to endorse by remaining in the Church.

in July, 1880, he made the critical decision, he wrote to his
ter:

I cannot any longer believe in the miraculous element in
ristianity, and I do not think it right to stay on in a Church all whose
ctrines are built upon that element. It seems disloyal to the Church
d disloyal to truth, and disloyal to God and to myself. There are a

great many views also in the Church of England which I disagree
but owing to the great elasticity of its charter I could say what
about these, but I could not do that when I ceased to belie
miracles. And now that I am resolved on leaving, I am also glad
no longer forced to *stretch* and *strain* points on the other matter
able to speak at ease and with freedom. And I hope to show
am not less a Christian, not the less a believer in Christ as the M
and Saviour of Mankind, than I was before.

In another letter written about the same time there occur two sente
in which, referring to the work he still proposed to do, he reveal
spirit in which he parted from the Church of his ordination :

I have thought so long and my whole desire has for so long
towards construction, and not destruction, that I think, without b
conceited, I shall not be wild. My heart would be set towards bui
up people in the faith of Christ.

As an illustration of the temper with which Brooke conducte
theological disputations into which he felt himself forced, a quota
may be made from a letter to John Richard Green, who was invi
his co-operation in establishing a quarterly review of Lib
Theology :

The very first principle of such a paper should be reverence f
that men truly hold sacred . . . a reverential mode of approachi
those opinions, beliefs and forms which are not pharisaically h
truth of heart believed, and rested on. Let them be opposed, if
sary, fairly, decidedly, but with the reverence due to things held
and sacred by the heart. We have no right to hold up to con
and ridicule opinions which are the religious life-blood of thous
and it is pure folly into the bargain, and for one we gain by it w
a hundred . . . Now I do want to know if the spirit of the article
letters is to be reverential. Let them be negative and destruct
they will, though all negations and destructive efforts are p
things and no-things, and never did one hand's turn of real w
the world. But at least if they do try and knock down let th
it with some awe of what they are about, some veneration, not f
errors, but for those to whom they are truths, some tenderne
tolerance. I fairly own I am sometimes sick of the intolerant b
I hear talked by our Liberals and of the growing cant of the
Church school. Again, if it is not errors but old-established i
which are approached menacingly in the paper I do trust it will b
with reverence . . . The hopes of nine-tenths of the religious w
in immortal life rest upon the truth of the fact of the Resurrec
and yet doubt is thrown upon it, not with passionate sorrow for o
so, not with solemn awe, which remembers the faith of millions
with that stern spirit of truth, which says to itself : if the Resurre
be not true I shall sorrow all my life, but still if it be not true—
above all; but with a careless indifference to Truth itself, and t
souls of all who believe in that historical fact, as the proof o
reality of the life of Christ and the witness of their own immort
. . . I dare say you are weary of my harping on reverence. B
seems to me the very thing we all want more than anything else i
world in our present contest, and I grieve to see so many in the L
movement cutting the throat of all their efforts by the way in w

they speak and write. The freest discussion on all points, as free and bold as you like, but how, the spirit in which it is to be done, is the question.

At the time of his secession from the Church of England Stopford rooke's theological position was confused in the minds of many wing to his anomalous ecclesiastical position, which cut him off from piritual fellowship with all save the Unitarians. Towards the Evan-elical Free Churches of England he felt no attraction. It is true iat five years after his ordination he could write in his diary:

> The Dissenters are on the whole more in earnest than the generality of our clergy. They are men who have almost always worked out their conclusions for themselves; they have had personally a train of religious experiences which they have won their way through by their own unaided strength. Seven-tenths of our clergy have modified their religious experiences in conformity with rules, or borrowed them from their theological reading. They preach not their own experiences but the set of doctrines they have gained from their college books, and the skeleton of which they have at home hung up on a peg in their study. . . . The Dissenter preaches doctrine, but it is doctrine which means to him experience which he has felt.

ut his opinion of Nonconformity seems to have gone down as the ars advanced. "I loathe the conduct of the Non Cons", he confided his diary at the time of the Parnell crisis, " Had I been Gladstone would have fought them ". Accustomed, too, to liturgical forms, " cannot stand the extemporary prayers of the Nonconformists, r the unconscious arrogance which sets the minister to perform the ts of worship which the whole congregation ought to perform."

He could be equally critical, however, of the Unitarian services, ding the same fault that " the clergyman does almost all and the ngregation almost nothing ". He also thought that the Unitarians de the mistake of identifying religion with moral excellence. But e circumstances of his withdrawal from the Church of England de it not unnatural that a mutual affinity should be discovered tween himself and the ministers of Unitarian churches. His action s interpreted by them as a vindication of the principle for which a body they stood, that of "veracity in religious expression", and that reason many Unitarian ministers offered him their congratula-ns and extended the right hand of personal fellowship. They did t consider him in the light of a recruit to their denomination, and on ooke's side it is not correct to say that he " became " a Unitarian—ough he did sometimes describe himself by that name—but, as Dr. cks puts it,

> when he left the Church he did not pass from the fold of one denomination into that of another, but simply stepped out into the wide world of God and humanity.

nilarly, when he accepted invitations to preach in Unitarian pits, the doctrine he preached, to quote the same authority,

> was certainly not Trinitarian, and to that extent it may be c
> Unitarian; but the truth is that Brooke attached no importance t
> terminology, which he never mentioned in public, but simply
> forth, as he had done all along, to preach the Gospel that had
> revealed to him, leaving the world to label it as they would.

This point is important, if we are to form a right judgmer
Brooke's views on the Person of Christ. Perhaps to put it that
is already to misconceive him, for he held something to be more
portant than views of Christ, and that was personal reverence
affection for Him. It is certain he abandoned the doctrine o
miraculous Incarnation, and emphasized the human nature of Chi
but, as his biographer reminds us, there was at the same time
exaltation in the meaning of humanity. It was the theological for
lation of the doctrine that he rejected, not the spiritual valuation t
underlay it. In his first sermon he said that to make the Christ
life easy two things are required, a love for Christ and a love
others, and that he possessed the former as well as the latter is sho
not only in his published sermons but in his whole interpretatior
life in terms of the Gospel proclaimed by Jesus Christ. After
twenty years of association with the Unitarians he expressed to
of their leading ministers the belief that the power they needed n
was a greater personal love of Christ. As we saw from the le
quoted above, he could speak of Christ as the Master and Saviou
mankind. In another letter written many years later he says:

> The longer I live the more I feel that loyalty to Jesus Christ,
> has made us know what loyalty to His Father is, is our safety and
> power and our joyfulness in this troubled and desponding world.
> need have no fear to love Him well, for He leads us beyond Hi
> to the Father who is greater than He, and He leads us with Hir
> into union and brotherhood with all mankind.

From which we may conclude that it was in perfect accord with
realities of his faith that at his funeral service

> Ancient prayers of faith and hope were repeated by one who
> loved him, and passages of Scripture were read which speak
> resurrection and immortal fellowship with Christ.

G. K. MacBean.

THAT REMINDS ME.

ORD CONWAY on one occasion told me that when he wrote the story his life he was unable to place his reminiscences in their chronogical order. One incident would remind him of the next. I am raid I am in the same plight. I have never followed Jowett's oftven advice to me to keep a diary, but even if I had it would hardly ve helped my boyhood memories. We are apt to lay stress in our uth on events that are comparatively unimportant, although to us the time they may seem to be of vast moment. I have a very vivid collection in my boyhood of a sandy farm on Boar's Hill, Oxford, hich my father cultivated, I fear without much success. I was in e habit of going there during holidays and dreaming long idle mmer days away. I remember so well a small pine wood carpeted th soft thick moss on which I used to lie for hours together watching e shy movements of pheasants and rabbits and listening to the hispering of the wind in the trees. Boar's Hill was then the haunt the Scholar Gipsy and of Matthew Arnold, his creator. I still collect the "tree that crowned the hill", now alas no longer a landrk for happy boys. The hill has entirely changed in character :

> They say the Oxford Don and poet keep
> The hill where fox and rabbit once dug deep.

The last time I saw Masefield it was at his house on the hill. bert Bridges, the former Poet Laureate, also lived there for some ars. Two poets would make any place famous, and indeed I believe t fame has made it almost irksome for the one that is left. The t time I met the present Poet Laureate was many years ago, just er he wrote "The Everlasting Mercy". When my wife and I called was engaged in making a model sailing ship for his boy, and it viously gave him almost as much pleasure as it gave his son.

In those days there were very few houses on the hill. In the largest hem Jowett of Balliol lodged during Long Vacations. I am not ly to forget this fact, for while I was reading for "Greats" during Long Vac. in a cottage I rented near by, Jowett discovered my sence and requested me (and of course it was a command) to go walks with him two or three afternoons a week. He was always y monosyllabic on those occasions, but he objected most strongly is companion kept silence, and on one of these walks to Bagley od and back I attempted to give him a description of how during d time I had completely encircled Oxford in a canoe : I knew every e stream and waterway for miles around the city and I thought he ht be interested. At the end of the walk he shook hands with me remarked, "I don't think much of you as a conversationalist, Mr. en". Here again I am reminded of my first essay read to him in

his dining-room ("Greats" men always had to read essays to Master). It was on some point in Aristotle's *Politics* I have forgotten. No doubt my essay was too diffuse and long drawn but I am still inclined to think his crushing criticism was a little ha "Verbiage, Mr. Alden, verbiage".

To return to the Hinkseys and Boar's Hill. It was there I h somewhat pleasant encounter with Ruskin; but first of all I sh like to describe an incident that occurred at one of his lectures. a boy I had taken the advice of my mother, a rather wise woman, gone to hear Ruskin lecture in the University Museum. This wa 1877, and I was only 12 years old at the time. The course "Readings in Modern Painters", and from memory I should kn nothing whatever of the lectures, which naturally I have read sin But I shall never forget his closing remark after his last lecture. cannot leave you", he said to the crowd of undergraduates, "with one very serious word, a word of advice which no doubt you reject", and then, with a smile, throwing up his arms, he said exp sively, "Don't work in the Long". You can imagine the Hom laughter. I myself was at Balliol when the encounter with Ru to which I have alluded took place. I was walking round the Hink with George Weymouth, the son of Dr. Weymouth of Mill Hill. saw Ruskin ahead of us, and Weymouth remarked to me that he never even seen Ruskin, much less spoken to him, and wished th were possible. I told him to follow my instructions; walking Ruskin I stopped about thirty yards ahead and then began to d in a clear voice on the delightful view of Oxford and to deplor equally loud tones and with some vehemence the blot upon the l scape made by the Clarendon Press chimney. Ruskin came up, hold of both my hands and expressed the wish that all young held so sane a view of modern industry. I then introduced my fr and this resulted in a half-hour's interesting talk. I told my t R. L. Nettleship, about the interview afterwards, and he descr my conduct as "justifiable hypocrisy". Perhaps it was not altoge hypocrisy, for I really did dislike the chimney.

Just to go back in recollection. When I was quite young I Arnold Toynbee in the Library of Thomas Hill Green, who was t Waynflete Professor of Modern Philosophy and of course a Fel of Balliol. I knew too little of Toynbee to be greatly impressed him, though he had a charming personality. I saw him acting foreman in the piece of road-making that Ruskin suggested—a sm lane leading off the Botley Road. A gang of undergraduates, s of whom drove down in hansom cabs, were engaged on giving foundation of rubble and afterwards macadamizing it with gran They never made a good road and it was left unfinished.

Green had a profound influence on my life. He discovered by ance that I had learned to read Homer by myself, and the fact that vas sufficiently interested in Greek to do this attracted his attention. vas only 16 when I attended some of his lectures in Balliol by special rmission, and it was he, I discovered after his death, who for several ars paid a Fellow of Merton to coach me. Naturally I understood ry little of the lectures, but as a working man once said of the late . Fairbairn, "I knew that he knew what he was talking about". I ppose I can claim that I heard Green speak far more often than ost people. I had the free run of his library, and it was he who ve me a letter of introduction to the librarian of the Bodleian even ough I was far too young in the ordinary way to get a reading ket. When Green decided to run for the Oxford City Council I ached myself to him and attended every meeting that he addressed. ey were small gatherings, sometimes not more than thirty people ng present, but the few who did hear him could not help being pressed by his simplicity and honesty of purpose. He was elected he Council and did excellent service upon it. Profound as was his rning he knew how to be practical when dealing with municipal airs. No one who witnessed his funeral could ever forget the scene. e whole of the University and the City Authorities followed him he grave, but in addition there must have been thousands of other ople whom in some way or other he had linked up with his life.

Next to Thomas Hill Green perhaps R. L. Nettleship influenced most. I was not brilliant enough to get as much out of Balliol as st men, but I did appreciate his lectures, and to some extent I was e to assimilate them. All who were brought into contact with L.N. learned to love and admire him, and I still think that he was reater man than Jowett. He left behind him a memory that has yet grown dim. I had been climbing the Wetterhorn one week- and saw his name in the hut which climbers reach the first ning. A week later he attempted the ascent of Mount Blanc and l of heart failure in a snow-storm.

How much does the average man get out of Oxford? It is diffi- to say, but I have not yet forgotten John Farmer's Smoking ncerts on Saturday nights. Jowett was a great Master who lived his College. The organ in the dining hall was his gift; and he le Balliol a force in the academic life of the 19th century. I went im just after "Greats" and requested permission to visit Canada the United States between the papers and the *viva voce*. He bted the advisability of this, but finally gave me leave to go. Since I have I think visited America and Canada eighteen or nineteen s, but I am sure I got more pleasure from my first visit than from he rest. After leaving Balliol I took Theology at Mansfield ege. I was interested in Fairbairn's lectures, but still more in

his talks to Varsity men in the High Street on Sunday ni
Whether I imbibed much theology is doubtful. I certainly lear
translate the Psalms from Hebrew into English, but all de
doctrines, especially the doctrine of the Trinity, were beyond me,
after two years I went down to Canning Town at the wish o
College to help to start what is still known as Mansfield House Un
sity Settlement. About this time—I think in 1889—I was in
to spend a few weeks with Robert Barbour of Bonskeid,
Pitlochry, and amongst the visitors were Henry Drummond
Alexander Whyte. There were at least twelve other men
different Universities, and Drummond was just a boy amongst us
He gave me my first lesson in salmon fishing in the Tummel, a
destroyed some of his best salmon flies without any tangible re
I met him many times afterwards. It was in Chicago at the Wo
Fair that I got to know him best. He was taking charge of the I
Village for Lady Aberdeen, and I ran against him quite accidenta
with the result that I spent a week with him and re-discovered
charm as a companion. I never met Oliver Wendell Holmes du
my visits to the States, but I saw him receive his Hon. D.Litt. i
Sheldonian. An undergraduate, with the indulgence usually
tended on such occasions, shouted out to him, "Did you come up
in your one horse shay?" Holmes looked up at the man, then s
and waved his hand.

The East London in which I was destined to spend twelve ye
Dickens's "London over the border". Crossing the river Lea,
find yourself close to the Albert and Victoria Docks, a district w
has changed enormously during the last fifty years. In *News*
Nowhere William Morris describes it as "a wide expanse of n
land", which reminds me that one of the first things I did on rea
London was to spend a Sunday night at Hammersmith listeni
Morris, who was always interesting, whether you agreed with h
not. I admired him not only for his enthusiasm for social demo
but perhaps even more for his great creative and artistic ability.
was kind enough, as great men often are, to take an interest in y
people who admired his workmanship, and so I had the opportu
of seeing his handicrafts and hearing him read his poems. I
previously seen some of his work in the Oxford Union frescoes
work of the pre-Raphaelite Brotherhood—long since vanished
view. It was in the Kelmscott Press at Hammersmith that he desig
the three complete alphabets—the Troy, the Chaucer, and the Go
Type, named after the most important book for which the type
used. "Good art", said William Morris, "means good workman
and good workmanship means bettered conditions".

Still on the seeds of all he made
The rose of beauty burns.

We ought never to forget his labours on behalf of better conditions for e working classes, and those who witnessed him standing in Trafalgar quare with John Burns, throwing back his leonine head in defiance all the abuse heaped upon him, will not be inclined to underrate his enuine sympathy with the underdog.

When I first went down to Canning Town I had the great disdvantage of possessing no premises and no house. I took lodgings rst in Balaam Street and afterwards in the Barking Road. At that me there was far more drunkenness, especially amongst women, than ere is to-day. Canning Town to-day is a comparatively sober place, t forty years ago brawls were frequent and garrotting not unknown. ven tragedies, however, had their humorous side. I was aroused ne night by screaming and shouting outside my window and looking t I saw a man who seemed to be engaged in cutting a woman's roat. He had partially succeeded and would have entirely succeeded t for the fact that, like the woman, he was very drunk. I rushed own to separate them just before the police arrived. She had been eating him over the head with an umbrella very much the worse for ear, but she was not crying "Murder", but screaming, "Give me ack my humberella", which he had snatched from her. The Rev. . W. Newland, the Congregational Minister in Canning Town at at time, did everything in his power to help me in starting the ettlement. I began by speaking at the corner of Beckton Road, sing generally the little platform of the Social Democratic Party. It as there I met Will Thorne, not then M.P., but the leader of the ovement for an eight-hour day for gas workers. It was at open air eetings also that I first met Ben Tillett, Tom Mann, Will Crooks, d George Lansbury. They frequently spoke for me afterwards at unday afternoon and evening meetings. John Burns was then a owerful influence in East London—for the matter of that throughout ondon—and he was constantly to be seen at the Victoria and Albert d East India Docks encouraging the dockers to stand out for not ss than a "tanner" an hour and for the abolition of casual labour. Will Crooks was a very warm friend of the Settlement and always popular speaker, full of amusing stories and with the heart of a hild. After a year or two the Settlement possessed adequate premises the shape of a Men's Club, a Boys' Club, and eventually a dging-house, which would accommodate 300 men at 4d. a night. was in the men's hall, which seated about 500, that we had our best eetings, and I was fortunate enough to be able to obtain well-known eakers, who never failed to take a warm interest in the Settlement. year or two later we were able to build the Residence, which is still existence. The foundation stone was laid by Edward Caird, wett's successor as Master of Balliol. During my twelve years in nning Town hundreds of visitors from all parts of the world stayed

at the Residence, and Keir Hardie, who was Member for West H was a frequent guest. Although he was not a parliamentarian never reconciled himself to the long hours of dreary debate in House of Commons, he possessed the prophetic spirit, and l numbers of men and women believed him to be, and indeed he entirely sincere and self-sacrificing.

Looking back upon those days, I recall a memorable meeting at the back of the Boys' Club, for the halls were not large enoug hold the gathering, when Jane Addams, of Hull House, Chica paid one of her visits to Canning Town. John Burns has called "the greatest woman in America". She is still alive and, thou unable to take an active part in the work of Hull House, is certain a great reception whenever she makes a visit to the 16th Ward Chicago, where she laboured for so many years. The meetin referred to was interesting because of the welcome given to her men like Spencer Curwen, Keir Hardie, Ben Tillett, Tom McCart Herbert Burrows, and a large number of people interested in Labour Movement, including Mr. Trenwith, then head of the Lab Party in the Victorian Parliament.

It was about that time that I started a campaign for public ba South West Ham had 150,000 people, but the baths, even in houses of private individuals, could have been counted on two ha An outbreak of typhoid fever was traced to children bathing in dit covered with green slime. A letter which I wrote to the *D Chronicle* called "A Plea for the Water-Babies" attracted atten and other papers like the *Daily News* emphasized the need. A res tion on behalf of public baths which had previously been move Will Thorne on the Borough Council received no support ex from myself, but after the campaign I moved the same resolution only one of the Council voted against it. *Punch,* as always in case of children, gave us warm support.

> Punch pities the poor in such plight and must call
> On the pity—and purse— of the bath-loving rich,
> Mr. Alden of Mansfield House, Canning Town, pleads
> To the West for the East ! chance of plunge, dip and scrub,
> Give the waterless East what that same surely needs,
> That's the moral of Punch's New Tale of a Tub !

There were two features of the work of Mansfield House wh attracted a good deal of attention. One was the Poor Man's Lawy which Professor Frank Tillyard enabled me to start. This idea giving free legal advice to the poor has been widely copied, and l been in existence ever since in connexion with the Settlement, three four lawyers giving assistance once a week. One of Frank Tillyar helpers was Arthur Blott, a solicitor, now alas dead. He had a qu humour which emerged on many occasions. Two tramps had b weeding gardens on allotments which I obtained for unemplo

en. The rank nettles stung their hands and they came to the lawyer ask if they could obtain compensation. With a whimsical smile e said, "I am afraid there is no section of any Act under which you ould obtain damages, not even under that clause dealing with *efective plant*". It is very extraordinary to remember how the work the Poor Man's Lawyer opened doors to us which otherwise would ave been shut. The saying of a docker who had been helped in a mpensation case has become classical. "If Christianity", he said, means a lawyer wot don't charge nuthen, then there is summut in ".

Another interesting experiment was that of Picture Exhibitions. hese ran for seven years until I left the Settlement. The idea of urse was not new. We copied Canon Barnett's Whitechapel Art xhibition; no one who saw them has ever yet forgotten the famous urne Jones and Watts pictures, the loan of which he obtained. Being n the Town Council I was able to get the Council to give me the use Town Halls both at Canning Town and Stratford, and the Exhibi-ons were held a fortnight in each. Members of the Council thought ey would be a complete failure, but they were willing to allow me try providing that their officials were not called upon to do more the work than to erect the timbering and frames for the pictures. he Exhibitions were a complete success; although we had been told at not a dozen people would enter the doors, the first fortnight the rnstiles recorded 74,000 visitors, and almost as many in Stratford. mongst those who opened these Exhibitions were Sir Henry Irving, llen Terry, the Speaker of the House of Commons (now Lord llswater), and Walter Crane. Ellen Terry I met again afterwards the opening of the Rylands Library in Manchester. We found our-lves almost alone in the Library itself owing to the fact that the tions" were being fed, and the air of lightness and gaiety with which e tripped to the glass cases showing the special treasures of the rary greatly delighted the susceptible male. It was easy to under-nd the fascination that she exercised on the stage. I witnessed most her last performance on behalf of some charity as Mrs. Page "The Merry Wives of Windsor".

I have alluded to the fact that we had many interesting visitors at ansfield House. It is impossible to remember them all at this length time, but Mary Kingsley won our hearts completely by her un-ected description of her travels and her hardships on the West Coast Africa. She stayed a week-end with us, and the workers of Canning wn crowded the hall to hear the two talks that she gave. Augustine rrell paid several visits to the Settlement and I should not be rprised if his speeches are still remembered by the older men. It is he who induced me to re-read *Sartor Resartus,* which I had found her dull when I was young. His lecture on Carlyle ought to have

been preserved, but I suppose—speaking as he did without no
that he has no record of it. Sir Walter Besant came to the ope
of the new Residence, and both Dr. Fairbairn and Dr. Horton
present. Sir Walter Besant's speech is no doubt still in the arc
of the Settlement. He described what the riverside population
like 100 years ago, and instanced as great reformers men like Mau
Kingsley, and F. W. Robertson. On one occasion the artist I
Moscheles, the god-son of Mendelssohn, came down to see us
to talk about his early recollections. I was able to keep in close to
with him for many years. It was he who gave me an autograp
photograph of the portrait of Mazzini which he had painted w
Mazzini was living at 20, Onslow Terrace, Brompton. Mazzini
one of my boyhood's heroes, so it is one of the few things I h
contrived not to lose.

A welcome visitor to Mansfield House was J. Ramsay MacDon
The Prime Minister has always taken an interest in the Settlement
is still a subscriber to its funds. He came to see us before he marr
and several times lectured to the club members. After his marri
to Miss Margaret Gladstone he visited us less frequently. He
very popular with the working man as a speaker—just as Will Re
was popular—because he appealed to their intellects. Few men
more influence with the skilled artisan, and one of the ablest of
men, a Scotch shipwright—always known by his Christian n
Andrew—had a profound admiration for him and, though r
opposed to the Settlement idea, made a point of coming whe
J.R.M. was speaking. MacDonald's tribute to the memory o
wife, who was loved by everyone who knew her, is sincere, restra
and touching. I have never read anything quite so good of its k

During my twelve years at Mansfield House I had one o
illnesses. On the first occasion I went to Egypt for a winter; Flin
Petrie was there at the time excavating, and I was present at the o
ing of one of the tombs. Living in an Egyptian hotel, and tryi
do it as cheaply as possible, I naturally came into contact with a
many Egyptians, and was thus enabled to get an inside view of
they thought of our control of the country. Everyone seeme
admit that we were governing wisely, but there was a general fee
that liberty to govern yourself was better than good government
other people. That feeling of course still exists, only in much stro
form, and now that we are so committed to the Sudan it is extre
difficult to withdraw even from Egypt itself.

My next long absence from Canning Town meant a voyage ro
the world with F. Pethick Lawrence, who was then unmarried and
in Parliament. At that time he had no idea of being Finan
Secretary of the Treasury—his position in the late Government
joined him in Ceylon, and we then went on to Australia and N

aland. In that country I had the opportunity of meeting Ward, en Prime Minister of a Labour Government. Returning to Sydney a boat that was very old and worn out, we experienced a four-day le. The ship behaved very badly, but not quite so badly as the ssengers. I afterwards asked the Captain what he thought of them. What I think", he remarked, "is that the first class passengers ought be third and the third ought to be in prison". Lawrence I first met Trinity College, Cambridge; he was then, like my old friend, Dr. P. Gooch, a Scholar of that College. I was speaking about ansfield House and trying to get residents for the Settlement. They ve both befriended the Settlement ever since, and Gooch has quired a world-wide reputation as a historian. From Sydney we iled in a Japanese boat to Brisbane and Thursday Island, and then, th a hot following wind, up through the Celibes to China and Japan, t calling at Manilla because of the state of war which still existed tween the United States and Spain.

Our visit to China was comparatively uneventful, but Japan was ll of interest. Fortunately our visit attracted the attention of the ome Secretary, Count Itagaki, and I was able to give him informa- n he required with regard to factory legislation with the result at the Government gave us a reception. I had a long interview with e Prime Minister, Count Okuma, on the necessity of improving the nditions of the factories and raising the standard of comfort amongst e working classes. Japan at that time was still more or less un- oiled, and it was only in the big towns that the Japanese wore uropean dress either for purposes of convenience or on official casions. Going down to one of the parks with Professor Murai, the ucher of English Literature in the University, with the idea of seeing e lotus buds open in the lake, we passed a good many Japanese rking people. When I questioned Murai as to where they were ing and what factory they were working in he replied that they were ing down to the lake, as we were, to see the lotus buds open. I ow some countries where it would have been more probable that ey would have been going to see the "pubs" open. One of the st saddening sights was a product of the Industrial Revolution, ., peasant girls working in cotton spinning factories, indentured so many years, hardly allowed outside the gates of the factory, any of them going down with tuberculosis and some of them dying side the factory, paid a mere pittance—not enough to enable them buy even the few clothes that they required. Nikko was perhaps the st beautiful town we visited, utterly unspoiled, a perfect picture th its curved temple roofs and its red lacquer bridge. I paid a visit the only Settlement in Japan—Kingsley House in Tokyo, the head which afterwards paid a visit to Mansfield House. Lawrence and I th climbed Fuji and became official pilgrims, with our garment perly stamped and marked.

I was Editor of *The Echo* for less than two years, but it
me the opportunity of seeing and interviewing a large numb
people. After reviewing *Stevenson's Life and Letters* I had a l
from Sydney Colvin asking me to lunch at the British Mus
Several people who had known Stevenson were present, and as
conversation turned for the most part upon his life I asked my ho
tell me a story of Stevenson that had not been published. He
that one day, after Stevenson's death, they were all dining, inclu
the mother of R.L.S. and his wife, Fanny Stevenson. Fanny Ste
son was telling how at Samoa she had seen her mother-in-law, seve
dressed in her Scotch widow's weeds, walking along the shore wi
huge native chief who had little or nothing on. It was all the m
incongruous, she said, because this warlike chief had killed and e
hundreds of people. Old Mrs. Stevenson overheard this last rem
and said in a deprecatory tone of voice, "Oh, Fanny, how can
say so, you know it was only eleven!"

At that time I had a house at Loughton, in Epping Forest,
close to me lived Arthur Morrison, the novelist, whose collectio
Japanese paintings and prints subsequently went to the Br
Museum. Although he wrote books about East London he see
much more at home in talking about Japanese painters like K
Ko Hogu, and Hokusai, the latter of whom he described as "the
original and realistic of all Japanese painters". Close by also
W. W. Jacobs, whose writings are so well known for their hun
but who seldom smiled, and if he smiled he "smiled in such a so
if he mocked himself that could be moved to smile at anythi
These two men, together with Jerome K. Jerome, Richard White
and Pett Ridge were good company. I remember Jerome sayi
me after he had published *Three Men in a Boat,* "It is about
hardest business in the world to be really funny". I believe
intended the book to be quite serious when he began it. Ric
Whiteing, made famous by *No. 5, John Street,* was a good frie
me; the last time I saw him was at a dinner of the Whitefriars
when he was growing very old, a lovable man and "full of the mi
human kindness". Zangwill, who had lectured at Mansfield Ho
I interviewed after *The Mantle of Elijah* was written. He had ro
in Pump Court, and we talked chiefly about South Africa and
East End and the future of the Jews. Later on in 1917 I took
chair for him at the Conway Memorial Lecture, when he spoke
"The Principle of Nationalities". His conversation, like his bo
was epigrammatic and incisive; he was a brilliant talker and his br
always seemed to be on fire.

I was on fairly intimate terms with W. T. Stead, and met him m
times not only in England but also in America. He had a great i
towards the end of his life that England and America between t

uld keep the peace of the world and he quoted Professor Dicey as ying "Great Britain and the United States should have a common tizenship".

Bernard Shaw spoke two or three times at the Settlement. I ppened to be a member of the Executive of the Fabian Society many ars ago when he was also a member and took a very active part in deliberations. He still gives them one of their big public lectures ery year. The Secretary of the Fabian Society at that time was dward Pease, who said to me in those early days, "Shaw is almost unknown man except to us, but one day his plays and his writings ll be acclaimed by all the world". After leaving *The Echo* I tured for the Friends' Social Service Union for some time, and this ought me into contact with George Cadbury and Joseph Rowntree, o really great men, though in entirely different ways. Both of them ade a success in business; both were generous and humane, and eorge Cadbury had a good deal of the prophetic spirit. Joseph owntree was perhaps one of the greatest men the Quakers have pro- ced, not excepting John Bright, who, though an orator, possessed ither Rowntree's knowledge of social problems nor his openminded- ss in relation to economic and industrial questions.

Elected for the House of Commons in 1906 and being undefeated til 1918, I came into contact with the many interesting political rsonages of that time. I had met Gladstone on two occasions at ford, and had always been interested in political affairs, so that en I had the opportunity of meeting Campbell-Bannerman and squith and Balfour and other leading statesmen I naturally imported ne of the awe which I felt for the G.O.M. into my relations with m. Asquith was the greatest Parliamentarian of his time, but he ld be kindness itself to any Balliol man, and I feel towards him ense of gratitude for the way in which he encouraged men who med to him to have any original ideas. It was for him that I lected a good deal of information on Old Age Pensions, having ited New Zealand and Denmark, the two countries then possessing emes. Campbell-Bannerman paid a visit to Mansfield House while was Prime Minister, and at his request I called together about fifty the leading Trade Unionists of East London. For several hours questioned them as to their views, urging them to talk on such blems as unemployment, housing, and the all-pervading problem poverty. He made many warm friends amongst the Labour ders that night.

While I was a Member of the House of Commons I became easurer of Mansfield House at the request of Sir (then Mr.) Halley wart. The curious thing about his resignation as Chairman was his ire to withdraw while still physically and mentally fit. He was n over 70. He is now in his 96th year and intellectually as keen as

ever. One cannot help smiling when one thinks of his resigna twenty-five years ago. I suppose he may be described as the vet stalwart of the Independents, a man of high principles and ex ordinary vitality. We owe much to him for the establishment o Halley Stewart Trust, which has already accomplished a large am of valuable work.

The recent death of Count Apponyi takes me back to one of early visits to Budapest. I had been asked by the Hungarian Gov ment to write a history of Hungary, but instead of doing tha succeeded in persuading every member of the Cabinet to write article on his own Department. Count Apponyi, who had been many years in opposition, was then Minister of Education, and Prime Minister at that time was Wekerle. Apponyi gave me sev interviews, chiefly on the subject of education, but he also dealt i broad-minded way with social and economic questions. He sp English perfectly. He would have been equally at home in Fre or German or Slavonic languages. He looked and was every i a great Magyar aristocrat. I met him afterwards in Geneva and in England. While I was in Budapest I made a study of Hungarian method of dealing with child welfare, especially orp and deserted children. I am afraid that the war has destroyed m of their good work, which would almost serve as a model for Government. While there I met Vámbéry, the great linguist traveller. He had settled down in Budapest after a varied and inte ing life. He was the Financial Adviser to the Sultan Abdul Ha He described to me some of his journeys in Asia, notably one wit late Lord Curzon. I was invited to one of his receptions and astonished to see the room crowded with people of many nations. all of them addressing him in their own language. I took the li of asking him how many languages he spoke and his reply was think all the European languages except Basque, and of course a many of the Asiatic languages including Persian, Arabic, Turkish". Vámbéry had a real affection for King Edward, wh godfather to his son, then Professor of Criminal Law at the Univer He showed me with great pride the letter which King George wro him inviting him to his Coronation in Westminster Abbey, which a Member of Parliament, I had the pleasure of witnessing.

We are faced at the present time with the problem of unemp ment in an intensified form, but even so long ago as 1892 it ha serious aspect. I had previously taken a deputation to the t Prime Minister, Lord Rosebery, on the subject, but got little sa faction even though the figures were the result of a personal can from house to house. But in 1903 I acted as Hon. Secretary of National Conference on Unemployment, which met in the Guildh Amongst the speakers were Sir Albert Rollitt, Sir John McDou

en Chairman of the London County Council, Sir John Gorst, M.P., eir Hardie, M.P., Lord Monkswell, and John Burns. Sir Oliver dge had intended to be present, but he wrote me a letter in which said, "Great areas of the land are calling out for labour; labourers the town are calling out for work". I have known Sir Oliver Lodge er since and needless to say, like most other people who have met m, have a profound admiration for his all-round knowledge and nderful personality.

During the war I went twice to America, lecturing in the first stance on "The outlook in Europe" and on the second occasion, er the entry of the United States into the war, visiting their camps d shipbuilding yards, giving an account afterwards to the men in ance of what I had seen. While I was in New York I met derewski, as he had asked me to call upon him. He had heard that was acting as Hon. Secretary of the "Friends of Poland" in the use of Commons (T. P. O'Connor being Chairman) and he had en kept informed of what we were doing. When I entered the room was sitting at his piano; he walked rapidly forward to meet me and th tears streaming down his face thanked me for the efforts we were king to secure a place for Poland as a nation in Europe. He was erwards elected President. The Foreign Minister, M. Zaleski, who t me often in England during the war, has since been twice to see to express the thanks of his Government for helping to secure the dependence of his country. A little later on, at the request of Lord yce, I was nominated to represent the Free Churches on Hoover's mmittee for the Relief of the Belgians, and it was for this service t King Albert created me *Officier de l'Ordre de la Couronne*. over may not have been a great or successful President, but as the ganizer of relief for stricken Belgium his work was beyond all ise. I met him afterwards in Washington when he was a Minister the last Government.

My experiences in Holland during the war were of a painful scription. Sir Herbert Samuel, who was then in office, asked me act as Commissioner for the Relief of the Belgians who had fled to lland after the fall of Antwerp. The condition of these refugees s pitiable in the extreme. There were over 10,000 of them living in n barges moored along the wharves of Flushing. They were hout food and without fire, and the barges themselves were terribly d and damp. Assistance by the Government enabled us to remedy worst of the suffering, at all events to supply food and warmth. e housing of the refugees was a later problem. There must have en hundreds of thousands in Holland itself. Later on, as Chairman he Save the Children Fund, I renewed some of these memories when ing to help some of the Greek refugees who fled after the sack of yrna. Both in Salonica and at the Piraeus these wrecks of

humanity littered the streets. They had carried with them what could snatch of their few little household goods, and, surrounde this medley of furniture and rugs, they slept as best they could o quays and wharves of the harbour, overflowing even into Athens. that time Nansen, as High Commissioner, did much for these creatures, and later on for the Armenians. During the great fa in Russia he rendered inestimable service, for although the the Children Fund was feeding nearly 250,000 children a day, really only touched the fringe of the suffering in the province Saratov. I had the opportunity of meeting Nansen many times du this trying period. He was a true descendant of the old Vikings, his fight was on behalf of the oppressed and the down-trod throughout the world. I shall never cease to be grateful that I the opportunity of playing a small part with him in alleviating sufferings of these stricken peoples.

PERCY ALDEN.

A STATEMENT OF FAITH.

Prepared by a Group of Congregational Ministers.

e Form of this Statement.

Our spiritual tradition renders us sensitive to the dangers of creeds. e have realized that the setting down in authoritative formulæ of beliefs held by one generation may actually come to hamper the ther leading of men by the spirit of God to fuller truth. "The nna gathered yesterday already savours of decay." Again, we e feared to make Christian profession rest too much on the eptance of intellectual propositions, knowing that faith is primarily attitude of heart, leading to Christian character and conduct, and t, although we may possess all knowledge and have not love, it fiteth nothing. We have come to feel that the essential of Christian giance is a humble and sincere discipleship of Jesus, a devotion Him and the things for which He stood, truth, love to God and n, fellowship, mercy, humility, trust in the Eternal Goodness and vidence.

But we also believe in a spirit of wisdom and understanding in gion; we know that "a faith of Reason" is inadequate, but that easonable faith is necessary. We have encouraged a teaching istry and have sought, in the exercise of minds open to all new t and in the judgment of informed prophetic souls, an answering hat human need which some Churches have attempted to satisfy an authoritative creed. Our absence of formulated belief has not nified an absence of definite conviction and living faith. On the er hand, our freedom from formulæ has allowed our thinkers teachers that wholesome liberty of quest and judgment recog-d as essential for sound and progressive knowledge in all other artments of study.

With this stress upon a teaching ministry we ought from time to e to be able to state the views we have come to hold generally in ard to religion, duty, and the relations of man and God, especially n the circumstances of human thought and life seem to call for n helpful guidance as the Church can give. We feel that the world rally expects this from an institution which has specially con-ed itself with the spiritual life of mankind.

Situation We Face To-day.

During the last generation especially, certain forces of change e profoundly affected men's conceptions of religion. We eve that these forces need not destroy any real values in religion, in order that the old values may be preserved, we must seek a synthesis rather than cling to forms of doctrine which were

shaped by presuppositions and conceptions which we find no l
tenable. These new forces of change are:

(1) The consciousness of divine growth, not only in
biological evolution of the world, but in the ideas of God a
His relations to men, and in institutions social and religious.
given us a new and in many ways emancipated attitude tow
faith and life. But although many problems have been so
other difficulties have been created.

(2) The shrinkage of the world through social, polit
commercial, and missionary contacts has had momentous effe
our consciousness of relationship with other races, civilizations
religions. A new world-sense has been gained, and
adjustments are being forced upon us. In our missionary work
have not only been teachers; we have been taught both by
knowledge of other faiths and by the practical experience
teaching. The whole idea of our missionary tasks has largely
recast and there have been reactions in the conception of our
faith, in the proportioning of its several values, and in the met
of imparting its truths. A note of enrichment rather tha
proselytizing has been sounded. Christianity cannot be pres
to another civilization without undergoing some chang
emphasis, some discrimination in values, some sheddin
accretions, some new appreciation of the elements of univ
worth.

(3) A third factor lies in the new methods of Scriptural
which have gradually gained acceptance in all schools of s
learning. The fact that these methods were subjected to the ke
scrutiny of conservative scholarship, and that their re
sometimes conflicted with beliefs so deeply set as not to be re
given up, gives to their present general acceptance a sens
soundness and inevitability. But they have raised questions
the seat of authority in religion, the nature of revelation, an
value of individual doctrines. There seems a call to the tea
Church to give help and guidance to a world temporarily perp
in this transition from the old to the new conceptions of Scrip
and in certain changes in doctrines involved.

(4) The Great War and its consequences have compell
searching examination of the moral and spiritual causes of su
tragedy. Out of this has arisen a new quest of the significan
the Kingdom of God taught by Jesus for industrial, social, polit
and international life, a quest rendered all the more urgent
necessary by the further morass into which the nations have
in their attempts to extricate themselves from the industrial disa
of the last few years[1].

[1] The original statement was fuller, dealing with ethical and other implicati
the theological section here published.

The largely pagan conditions of modern society; the pathetic nse of vagueness as to what religion means; the loss of the consciousss of God, the absence of guiding religious idealism in life; the ıdiness of some people to embrace inadequate and superficial ilosophies of living, and of others to turn to fantastic cults, all call some statement of the message which has gradually been forming ıong a group of us in our section of the universal Church. This is eded alike for the consolidation of Christian belief in our own mmunions and as a piece of comradely help for the wider nmunity outside the Churches which we believe is sound at heart, ll-intentioned, and in sympathy with goodness, but at the moment eding guidance and inspiration which the Church of Christ should able to give. Perhaps, in addition, it may indicate to other mmunions how some Congregationalists to-day conceive the "faith t was once for all delivered to the saints" and how we address selves to the problems with which the world outside the Church ıfronts us all to-day.

The Grounds for Religious Belief.

We are aware that the first question for those who would make a ement of faith is that of the fundamental authority in religion. On at grounds do we believe in religion and God? To an age ustomed to think in scientific ways, we feel that a helpful answer y be given by comparison with the basis of knowledge in science. every science, observation and reason work upon a field of inctive phenomena, and a body of reliable knowledge forms from eriment and experience of nature's orderliness in that field. There bviously a pattern in nature which constitutes our authority for wledge. Man did not create it; he cannot change it; he can only over it, and gain his power by perfect accommodation to it. We e a corresponding science of religion. We have a distinctive l of phenomena, a religious consciousness, a craving after the rnal Reality, a sense of sin and of salvation, a moral nature; we conscious of law in the moral and spiritual world as truly as in physical. The individual experience and the spectacle of human ory reveal a Divine law, pattern, constitution, with religious ificance. All these phenomena, experienced in our souls and erved in the life of the world, point to a sphere of religious reality, an authority and foundation for religious knowledge as clear, , and sound as in the case of other knowledge. Reason also vs that when the implications of other elements in our general wledge are worked out, they involve a spiritual basis, and must ccounted for by postulating God.

(2) *The Value of the Scriptures for Religious Knowledge.*

Interest in the spiritual and ethical sides of human life and in expression of man's religious consciousness and intuitions bec conspicuous in the Hebrew nation and in its literature. interpreting this literature we do not look for infallible doctr miraculously delivered and binding on all ages; we are impre rather by the witness to man's spiritual and moral instincts. *theology* of the Scriptures is largely impermanent; its *faith* bel to an eternal order. The former is largely of the nature of the the latter is the datum of experience on which the theories are ba In the *Old Testament* we have a record of the significant human q for the religious meanings and values of life, the expression of m craving for God, the answering of the Divine grace, the witnes spiritual experience, a firm conviction in the Divine Goodn despite all the challenges of human misfortune, sorrow, and trag In the *New Testament,* we have the accounts of One Who incomparable measure "opened out the choked up wells of spiri intuition", made life new and rich for men, and by His grace truth revealed that God Whom no man hath at any time seen. have, moreover, the abundant testimony of the saints and apo of the Primitive Church, who through Jesus found God, and Him fullness of life. In the experiences of earnest and reverent throughout the ages the Scriptures have proved to be the sour inspiration and grace, rich in testimony to spiritual reality, stimulating a sense of religious comradeship with those who so and found God in ancient days. These values are enhanced r than diminished by the modern revolution in the methods of stud the Scriptures, which retain their potency to awake the spiritua moral faculties of mankind. We experience in our study of not a mechanically delivered compendium of doctrine and law. a stream of divine life, which cannot be confined to any parti form and age. We cherish our Lord's conception of revelation not only gave men living water, but made them wells of springing up into eternal life. He awakened a faculty of spi appreciation and discernment, creative and progressive throug the ages. Christianity is a religion of the Spirit, not of the letter. hold that the Scriptures were inspired, not in mechanical ways infallible results, but by the Spirit of God, which still moves hearts and minds of men. The sign of their authority is that they conspicuously capable of inspiring those who read t sympathetically and intelligently.

There is also a sense in which the Church of Christ is an auth in religious beliefs, even as a University is an authority for branches of learning which it has made its special study. It helpfully interpret the mind of Christ by its living teaching.

ritual life, and its practical application of Christianity to the cumstances and needs of the generation which it serves. But if regard Church and Scriptures as based in turn upon the more ndamental authority, namely, the religious consciousness which we d inherent in human personality, and that spiritual and moral law, nifest in the unfolding of our experience and the history in which od has written His meaning, we retain the full truth of His velation, while avoiding the dangers of paralysing Bibliolatry and the priestly ecclesiastical claims for an infallible Ch ırch.

The Idea of God.

Belief in God is not so much an intellectual, still less an emotional, isfaction as an answer to the necessities of man's personality and elp to his right living. Particularly we need a sense of a supreme hteous Governorship of the universe, of the reliability of the divine ntrol, a consciousness of purpose in the life of the individual and the whole, and of a communion with the Supreme, issuing in ength, joy, confidence, and peace. In such an approach to the a of God we find the highest significance in the experiences of the n of faith in all generations, those who have realized and developed eligious consciousness giving them a sense of direct contact with piritual reality, a conviction of the eternal goodness and a feeling eternal life, which, though realized in this world, is of such a lity that death can have no dominion over it. The modern study mysticism has given a scientific recognition to the faculty of eing with the soul" as well as with the eyes. We not only ceive the finite object of the world; we are made aware of the nite and eternal. Such "faith", which must be distinguished from n scientific inference and unscientific credulity, makes, we believe, alid and reliable contribution to our knowledge of the universe. er facts of human experience have led to the idea of God. It is ntellectual inference from the existence and order and purpose of universe, and from the facts of mental and moral nature. But conceive that the religious basis of the idea of God lies in the gious or mystic consciousness, a human faculty with distinctive ures and functions. We are unconvinced that this religious sciousness can be accounted for as a form of fear or awe or as verted affection in human relations, or sex-emotion, or as any bination of these. It seems primary and not derived, fundamental not accidental, significant and revelation-bearing. It is the sciousness of the relation of the individual to the Whole in which lives and moves and has his being.

We further hold that the contribution which it brings to human wledge, and the inspiration it supplies to human feeling, will, action, are absolutely vital factors for wholesomeness of life and

fullness of personality. We cannot live our best in a univ regarded without moral government or purpose, and without resources from the spiritual part of our nature hidden in God.

The cravings of our nature for a spiritual reality and resp seem to imply, in a universe where there is a general law of need answer, that God exists. The divine love can fill the heart whic expands. God has made us for His own self and our hearts restless till they rest in Him. Even when, from the very natur our being, we seek Him, we have already in some measure fo Him.

(4) *Transcendence and Immanence.*

The nature of our religious or mystic consciousness leads us some intellectual interpretation of the experience. We are struck the fact that the universe has two aspects, a paradox which beco more impressive the more we consider it. There is the Infinite the Finite; the One and the Many; Being and Becoming; Transc dence and Immanence; God, being what He is, God, in the proce of an evolving world, living out what He is; God, as the Absol the ineffable Reality known to us in our highest moods of wors and God revealing Himself in human forms and events, in common relationships of life, in the aspirations, idealisms, and conquests of the human race. We must hold both aspects of Go any adequate appreciation of Him.

The doctrine of divine immanence, of God indwelling in the w has been much stressed in our generation and has given imm relief in the facing of many of our religious problems. We found signs of the presence and nearness of God in common life. "natural" has become for us "supernatural"; familiar life has g sacred and the doctrine of Incarnation has gained intelligibility. have found God, not divorced from the world, but involved in social, industrial, economic, political and international life; the pelling spirit of an upward evolution in a world still very imper

But this doctrine must be held with the doctrine of the D Transcendence, which is its complementary truth. We must gu against pantheistic dangers in the former doctrine, by stressing fact of values, for all and everything will not serve as equally divi God is "the high and lifted up". We must "exalt Him as m as we can for even then will He far exceed". We must keep our se of the "Holy", of the Infinite and Eternal, and thus emphasize value of worship with the definite purpose of realizing these asp of the Divine. God is the One Whose glory fills the heaven before Whom the seraphim hide their faces. Without this consci ness religion tends to become cheap, unimpressive, and uninspir With it, the servants of God even in the disappointment of res

d in the lack of human encouragement will stand and having done l will stand, knowing that it is enough that the Most High has oken and commissioned them.

In the light of these complementary aspects of the idea of God e may understand why God does not interfere apocalyptically in asons of widespread calamity or even of individual tragedy. The nipotence of God belongs to His transcendent aspect, and is vealed in the security of the universe, the sureness of moral law, its und purpose and determined end. But in the processes of a finite rld God is living out His meaning in conditions of struggle, nitation, discipline, and hard conquest. There could be no victory thout a battle, no manifestation of character without opposition d trial. God respects the laws of His own process; we see His esence, not in the breaking of skies and the marching forth of avenly armies, but in the virtues of stamina, patience, consecrated ort, heroism, love, mercy, comradeship, self-sacrifice—qualities ich have the necessary background of a world of need and nitation, constituted as we find it in our human experience. This tement does not exclude the thought of Divine help in times of ain and stress; this is a precious fact of experience, but it may be tinguished from omnipotent divine interference, which has been heory responsible for so many human perplexities and misgivings faith.

Christ and the Human Need.

We approach the problem of Christology as we do the problem the idea of God, from the practical spiritual needs of mankind. We seek to realize the meaning of God in human terms which we understand. It is a sound philosophical principle that we must ge God from the highest category of our experience. Character l personality at their highest give the highest revelation which we appreciate of the personality of that guiding and controlling rit behind the universe. Thus in Jesus, full of grace and truth, behold the Father, Whom no man hath at any time seen. (*b*) Man ds some sign of the love of God in a world where there are so many llenges to the thought of the Eternal Goodness. We find our wer in a life of perfect love, lived out in the sight of men. Since nan thought refuses to be satisfied by an ultimate dualism, such a must be accounted for by a final supreme Goodness or a supreme l, and the latter alternative is unthinkable. We therefore conceive owing universe, at present mixed in its good and evil, in a scheme noral manifestation and education, with Jesus significant as "the t-born among many brethren". Will not the Father freely give h Him all things? (*c*) We seek a way of life which shall give us est satisfaction, save us from our spiritual bondages and deliver

us from the fret of care and the fear of the unknown. Surely experiences of the ages have shown that Jesus came that men m have such life and have it more abundantly. The life of love taught by Jesus has shown itself as the way, the truth and the Salvation, individual and collective, gained through the disciple of Jesus is one of the clearest facts of human history. Equally h human experience and race history demonstrated the tragedie opposite and challenging systems of life and conduct.

We feel that Jesus did not come to impart a system of philoso or manifest encyclopædic knowledge, but to teach a way of l Hence we may be disappointed if we come to the Gospels expect to find there those former features. Jesus obviously spoke much the thought-forms of His own time, and clothed eternal intuitions temporary garments. But by teaching men how to live and disco their souls He set them on the way to find an answer to all vital hum needs. He did not draw aside the veil screening the future life; taught men to discover the eternal life here and now. He did reveal all mysteries and all knowledge, but He inspired men to the life of love without which these were nothing. He taugh practical attitude towards life and God which made purely specula problems relatively unimportant. He awakened men's souls to their own sufficient intuitions of faith. He shaped men's valuat of life that they might recognize the few things needful, and l all else to a Heavenly Father.

(6) *The Testimonies of New Testament Doctrine to our Lo Spiritual and Moral Supremacy.*

With our growing knowledge of the background of the *Testament,* of the continuity of its thought-forms with those o generations immediately preceding it, and of the influences contemporary thought, Jewish and Gentile, upon it; with recognition of how the *New Testament* came to be written and ho doctrines began to form, we are being led to a new attitude tow Christological statements. We find in them significant trib to our Lord's moral and spiritual supremacy and influence. T were largely contemporary categories used to convey the truth witness to Jesus for all time. Men seized upon the greatest concepti of their age—the Man from Heaven, the apocalyptic Messiah, Logos—to suggest something of what Jesus meant to them. T adopted current ideas of salvation, some crude and fantastic, significantly setting Jesus in the centre because He had made life r to them. They associated their own rising from the dead with w He had done because He had inspired in them the consciousnes eternal life. Without accepting literally these first-century categor we realize their significance as testimonies to Jesus as the revea through His grace and truth of the Father Himself, and as One W

nsformed human life for men, delivered them from the bondage of eir lower nature, and made them at one with God.

Some of these categories came from civilizations where men ought of the Divine under the form of many gods. There was a ndency in the Early Church to regard Jesus in such a polytheistic y, as a god standing alongside the Father. We associate ourselves th the historic protest of Athanasius against such a way of thinking, t we gladly and logically realize, in the light of an organic iverse, the revelation of God in Jesus; in the highest holiest nhood there is, in human terms, the very image of the invisible d. Such a revelation of God in Jesus does not involve the latter's nipotence or omniscience, nor any artificiality of nature; on the ntrary, the manifestation of God in those terms of human rsonality and character which we can understand, implies a true manity of our Lord, as the historic Creeds have rightly claimed. Christ not genuinely man could not reveal the human character of e Father, which was our Lord's gracious function.

The Father, thus revealed in human terms in Jesus, is also the vine Spirit known inwardly to the pure in heart. Such association stifies the conceiving of Christ in the religious consciousness as the ward Holy Spirit. This identification, even if involving a partial ment of symbolism, has enriched the conception of the inward vine with the historic values of Jesus Christ, and on the other hand s centred Christian faith upon a present Christ of immediate ritual experience.

We realize that the old evangel of the seeking and saving love of d—Incarnation, Redemption, Grace, Atonement, Resurrection, d Ascension—had a content of spiritual truth and appeal which st find equivalents in any modern restatement of faith. Many of are helped by seeing these doctrines as eternal truths, found in cesses expressed in the whole life of the race, and illustrated and nbolized in the life of our Lord and in the historical results ceeding therefrom. Before Abraham was, Christ is. The rock ich followed the Israelites in the wilderness was Christ. He is with always unto the end of the age. We conceive that many intellectual ficulties of faith might be solved by refusing to isolate historical s of the gospel from the processes of divine grace in all generations, ore and since. We would regard our Lord's life and work as the us of the divine processes and as a revelation of the divine nificance in all human life and history.

Salvation and Atonement.

Every book of the *New Testament* indicates in its own way that us had made life new to men, had changed their attitude towards d and man, and had delivered them from the bondage of their er selves. We conceive that such a gracious transfiguration of

personality was brought about in accordance with familiar law redeeming and uplifting power. Men gazing upon the characte our Lord were transformed into the same image. Bondaged s found that "where the spirit of the Lord is there is liberty". was the experience of salvation from sin. Sin, we conceive, is wr attitude towards God; it is a state of mind, and salvation from si a process of changing that state of mind. The priestly practice dealing with sin as if it were a material uncleanness are inconsis with this view. We accept the teaching of the Synoptic Gospels of some of the most spiritual of the *Old Testament* prophets (*e.* Amos, Hosea, Micah, Isaiah) that as soon as a man is led to a genu repentance, the forgiveness of God is his. But there had grown in the *Old Testament* under Levitical influence other and less sim notions of priestly sacrifice and propitiation, creating proble concerning the moral character of God, and tending to substit physical and ritual act for moral and mental processes of personali Into the testimonies of the transforming influence of the life and de of Jesus, given by men accustomed to Levitical tradition, such id not unnaturally entered, but the truth of Atonement lies in men women becoming at one with God in newness of Life, inspired by message, influence, life, and death of the Jesus of history, maintained by the living experience of the Eternal Christ within soul.

For the understanding of the Atonement we seek light in solidarity of the race, in the sacrificial suffering of the righteous, in the redeeming of the world by the love of Christ-like men and women. The mystery of the Cross remains, but it is given intelligibility of constantly operating spiritual and moral laws, becomes linked with all the self-denial of Christian souls who, pay the utmost price, have "filled up on their part that which was lack in the sufferings of Christ". The Atonement is not only an event a process.

The states of sin and salvation are recognized as we recog physical sickness and health. Acts which fail to harmonize with divine pattern of right in the universe are sins which isolate man fr God and need atonement of some sort for man's complete salvati This is true of every kind of action that is contrary to the div purpose, whether it be that of wilful individual action or unconsci personal or social compliance with a low standard of life. But takes on a special degree of guilt when it proceeds from consci wrong attitude of soul. There is a relation between sin a enlightenment, and as the race develops the moral capacity for wil sin becomes enlarged. The "Fall" became possible when m evolved from the animal to the human state; and every furt development of human life bringing a wider consciousness of d affects the standards of sin. Sin is in essence the act of the hum

irit in resisting fuller moral light and opportunity, and this may be ything from a wilful and deliberate opposition to a known principle right to a vague and indirect share in the inertia of the community face of social need and opportunity. "Heaven's light can but veal a track whereby to crawl away from Heaven". Hence the nge of sinful acts must vary from age to age and even from lividual to individual. The principles of loving God with one's nost powers and one's neighbour as oneself are adequate for every ge of development in the individual and in the race; but codes of ailed commandments obviously grow out of date. We may satisfy standards held by them of old time and yet sin against the fuller ht which has come to us.

The presence of sin in the world is involved in a moral scheme freedom and responsibility, with whatever limitations there may be that liberty. It is thus consistent with a divine righteous govern-nt, inasmuch as the purpose of the moral scheme is to produce aracter, a greater quality than mere automatic "goodness". The sibility of sin cannot threaten the ultimate divine determinism. r freedom is only to try experiments, not to make them turn out we want. We have liberty to outrage divine law, but not to troy it or to escape its penalties.

Human Life; its Purpose and Significance.

The purpose of human life is an education in character. Our ited freedom, our responsibility, the opposition of circumstances, temptations and trials, our inter-relations in the social unit, the ral phenomena arising from our position in a time and sense world, suggest a process of moral discipline and tempering. The lastic dance of circumstance" is "machinery just meant to give the l its bent, try it and turn it forth sufficiently impressed". The porary life of the body, the decay of material things, the final vitable collapse of the physical world, powerfully suggest that the ults of life must be sought and preserved in the super-physical life he soul. Otherwise the world becomes hopelessly irrational. But aking our exercise of human living seriously, we learn our lesson, t matter what happens to the pens and the exercise books?

We believe in the future life as necessary to give meaning, worth, dignity to this life. We regard the life beyond the grave as a tinuation of the moral and mental processes of this life. We erience Heaven and Hell here; therefore we believe in them in the to come. But we believe that there could be no final Heaven for e with the mind of Christ while there remained a Hell for the elessly lost. We find no need to know the details of the life ond. It is enough to feel that it is but another abiding-place in the ner's house. "Life and Death His Mercy underlies"; we and "cannot drift beyond His love and care".

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developm in theological thought and in ecclesiastical organization, but also prac experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some prob in one part of the country, the rest of the Churches remain ignorant, and trust that these pages will not only serve as a clearing-house of ideas an record of changing emphasis, but also broadcast valuable information progress in Church and denominational life.

Our representatives in the Colonies and the United States will from t to time contribute accounts of similar movements. The Editor will be g to consider brief articles serving this purpose.

THE CHURCH OUT-OF-DOORS.

It is by now abundantly clear that the strategy of evangelization v employ every means of attack and use all the arms at its disposal every shot in its locker. The inner fringe of non-churchgoers conceivably be attracted to and given a new interest in public wors by the adoption of new forms and new approaches; many who are spiritually sensitive may and will be won by Oxford Group meth mass evangelization campaigns, and the like. Yet it is clear these alone cannot achieve the evangelization of England, that t is a large mass of the population which, by reason of the tradit that have grown up during the last century, is so suspicious not of the Church but of what the Church stands for, that no re-adj ment of worship and no accepted forms of evangelization within d are likely to reach them. The thesis of this paper is that if mountain will not come to Mahomet, then Mahomet must go to mountain; in other words, that if the people will not come to us must go to the people. It may well be that the strategic point u which the whole success of our new evangelization depends rests u our capacity to carry the Gospel and win a verdict for it out-o'-do The time is more than ripe, in view of the alternative philosophies both individual and social life that are in the field, for us to put Christian convictions with all the definiteness, incisiveness, and p suasiveness we can command. Open-air evangelism, we are p suaded, must become normal to and characteristic of the Churc work and not left to an occasional enthusiast here and there. Communism, Labourism, Liberalism, and a score of other "ism are worth preaching out-of-doors, surely the Gospel demands it ev more.

Let it be said at once that no ordinary minister need be alarm by the prospect; a deep sincerity, a willingness to learn from

owd as well as to teach, a real love for men, a thorough mastery of e's subject and a perfectly ordinary voice, this is the equipment that needed—no more.

Such open-air evangelism may take one of four forms. It may be ordinary evangelical message; we have not outgrown the need that, and there are some men at least who are specially gifted for ch work. And since the stress of this paper lies elsewhere it ought be clearly stated that such forms of evangelism are still necessary.

Yet one does not need to be over-skilled in knowledge of the mind he ordinary artisan to realize that to him such Evangelism will seem gely irrelevant. His concerns are *social*; that message is indivi- alistic; and religion will begin to "bite" when he realizes that ristianity has a message relevant to his social aspirations. There- e, following the example of the greatest of all evangelists, St. Paul, d believing that, whatever be its substance, the evangelical *method* o begin with men as they are and not with them as we should like m to be, we believe that the time is ripe for a widespread campaign open-air *educational evangelism*. Such educational evangelism y adopt one or more of three methods.

(i) The evangelism of the *Lone Hand,* where a local minister or rch with a concern may organize and run the campaign.

(ii) *Local Group* evangelism, where a team of local ministers and men pool their resources.

(iii) *Mass Attack* evangelism, where the whole town is divided into open-air pitches, and teams to man them are secured in ficient numbers so that no one in the town can miss the campaign.

(i) and (ii) clearly admit of a variety of expressions; *e.g.,* the etings may be held every night at a given spot for a given period on one given night in the week for a period of weeks or months. clearly envisages a campaign of eight or ten days, a kind of gious bombardment of the town or city, and it obviously demands rger personnel than most cities can supply. The time is overdue the Free Churches to provide a "flying squad" of men who would prepared for payment of bare railway fare to give ten days or a night every summer to such work.

(ii) and (iii) imply team-work. At every pitch there should be a ll team of three or four men or women who have thought out rehand the subject with which they will have to deal.

It is important that the "pitches" used should actually be on the ts where men most do congregate: even a bare five or ten yards ance may make the whole difference between a successful meeting a failure.

The crowd will invariably respond to the mood of the speaker. h any attempt to dodge questions or with any impatience on the

speaker's part it will itself quickly grow impatient, and it is safes reckon on the fact that there will usually be in the crowd at least or two men who have read widely, and will be quick to detect "bluff" or any "glossing over" ignorance with mere words. Bu unfailing courtesy and frankness the crowd will be courteous and f mindedness itself.

If the campaign be of either type (ii) or type (iii) it will be fo best to split up the subject for the evening into two or three aspe to be dealt with by a corresponding number of speakers, and the s jects should be presented night after night in a logical sequence. V have to get the Christian faith across *as a whole.*

The following is suggested as the skeleton of a programme for s an educational evangelistic campaign designed to last for a week a to be carried out by a small team of three men, concerning whom assumption is made that they have met together beforehand to thr out *in camera* the message they desire to get over.

First Day. The World as it is, and our Hopes for a New World. modern world has been created by the new technology, which done two things.

1. *Economically,* production has overtaken consumption—we h solved *in posse*—at all events for western civilization—the proble providing adequate food and clothing.

2. *Geographically,* it has both contracted the world so that no p is more than a few seconds distant from any other, and it has multi the points of contact. Where twenty years ago we only knew fact about Russia or India, to-day we know a score. The nations in a one-roomed house.

Both these sets of facts point to the new problem that has t solved, the problem of human relationships. The economic proble distribution and consumption involves questions of human nee justice, whilst the closer international relations obviously dema clearer definition of our attitude to other nations.

So far, whilst we have achieved amazing success in solving mechanical problems, the human problem remains almost compl unsolved. Clearly, we need new working social hypotheses, and concern is to see that these are Christian, *i.e.,* they must fit in with conviction that this world was made by the Divine Love. Our pres hypotheses have broken down because they conflict with that ultim nature of the world. What are the Christian convictions?

Second Day. Jesus.

(a) His Life.

The first speaker should tell quite simply the story His life. If this is well done it has a unique power. One of the unf gettable things about the Campaign in Birmingham two years ago v the sight of a mixed crowd slowly doffing hats as the old, old story v told quite simply and without any artifice. It is not, of course, an e thing to do, and it is fatal to assume that it can be done "off the ree no subject in the campaign will cost more in sweat of thought a prayer.

(*b*) *His Teaching.*

About God. In addition to the points usually made and to be found in any textbook particular attention may well be paid to the severe side of the teaching of Jesus about God. This must not be burked and a man must be honest in either fitting it in to the idea of the Fatherhood of God or in facing the difficulty thereof frankly; and the faith of Jesus in the all-satisfyingness of God (*cf.* the Parable of the Pearl of Great Price).

About Man. Note:

(i) Where interests clash, human needs over-ride all others. *cf.* *Mk.* 3^{1-6}.

(ii) Every man to be treated always and everywhere as son of God. *cf.* His own practice.

(iii) Every man to treat his fellows as God treats him. (Parable of the Two Debtors).

About the Meaning of Life. We have to rely here on the general assumptions implied in His ministry, which may be summed up in some such sentence as "man only truly finds Himself when he finds God and shares in the Divine Will and purpose".

About the Nature of the World. The Beatitudes have much to teach us here. They are not "laws" or a new set of commands. They simply express the fact that the world is so made, that "poverty of spirit", humility, *etc.*, the brotherly heart, *etc.*, find true happiness, *i.e.*, that the world is so made and has such a spiritual structure that only these qualities are truly at home in it. The world was made by the Divine Love, and only Love can be glad in it and bring out its meaning. If that is so then what is the ideal of Christian character which can realize the Divine world of brotherhood? Here we pass to the

Third Day. The Christian Ideal.

Note that the Decalogue is taken for granted, but that it is not enough (*cf.* Priest and Levite in Parable of Good Samaritan). Jesus adds positive goodwill, transcending all differences of nationality, race, culture, and class, as the specific Christian differentia. We see the Christian ideals fully realized in Him, and they convince us by their own authority that they are the absolute ideals of life. Note the following points as integral to the Christian ideal: courage, love, confidence and competency in facing life, inner serenity, joy, plus all that is implied in the Decalogue. Men do not begin to be specifically Christian in business or craftsmanship when they are simply honest. They become Christian when their human relationships in industry, *etc.*, express the spirit of goodwill.

We know these are "that for which we were made", yet we know, alas, that we fall short of them. Hence we turn to consider on the

Fourth Day. The Hindrances to the Christian Life.

(*a*) *Sin.* Apart from the general treatment of the subject, two points call for special notice. We need to recognize that usually in the Synoptics when Jesus or the evangelists speak of "sinners" they are using a half-technical term, which has not the connotation which we often put into it. Jewish religion had largely become ceremonialized, and "sin" was largely the breaking of the ceremonial law. Hence "sinner" came to stand for little more than our phrase "the man in

the street". Then we must be careful to do justice to the clear tho
of Jesus, that the sins of the spirit—lovelessness, hard-heartedn
pride, and insincerity—are more dangerous than the sins of the fl

(b) *Fear.* Note that in the mind of Jesus fear is ranked equally
sin in its power to keep men back from the highest life, but that
where does He treat it as sin. Sin is a wrong moral adjustment to
fear a wrong emotional adjustment; the second can be as devastat
as the first, and in modern life often is.

(c) *Doubt.* Here we raise the whole series of questions that to
many men, and make impossible an effectual belief in God: intel
tual difficulties, still more the reality of moral evil and the incidence
pain in life—how can these be squared with a firm belief in a h
and loving God?

How then does Jesus propose to deal with a human nature subj
to such frailties, and what is His remedy for our weakness? Th
gives us our subjects for the

Fifth Day. The Way of Achievement.

Where did He find that? In an experience of God, dependent up
His complete acceptance of the Will of God, so real that He kn
beyond the shadow of a doubt that God was his Father, and so f
was slain; which gave to Him the sense of utter satisfaction, so t
He was no longer tempted to gain joy, *etc.*, by any lower means; wh
in spite of the puzzles of the pain and defeat of His own life made H
sure that whatever might be the final answer to those problems it m
accord with that first-hand experience of God as Love. In the prac
of prayer as communion with His Heavenly Father, and in the ser
of his fellows. "Clinical" Christianity is always an essential elen
in keeping the new life in the soul alert and active, and always imp
both prayer and service. Perhaps something might be said her
this section as to the right use of the Bible.

Jesus prescribed His own methods as the way of life, and He cle
believed that they would issue in a new type which would build up
"Kingdom of God". Can we see the outlines of what a really Chris
society would be? In other words, we have our subject for the

Sixth Day. The Christian and Society.

It has to be confessed that we are not yet in sight of a truly Chris
sociology, and therefore we can only tackle the subject piecemeal.
we can go some way at least towards indicating the true expressio
the Christian spirit in three great primary spheres of human relat
ships. We have to apply the Christian principles of human relationsh
as indicated in the subject for the second day to sex relationships
family), to economic relationships (industry) and to race relationsh
(international problems). Here again there will need to be some ha
thinking on the part of the speakers; the Copec Reports, used w
caution, will be found to supply at least some material for guidance

Seventh Day.

This would naturally largely partake of the nature of a summi
up, joined with an invitation to the hearers to make the experiment
Christian living, to test the claims that have been put forward duri
the week, and to try the new way of life in society. Here would co
in most naturally some teaching about the Church as a body of fo
who, however imperfectly, do stand for these things and are be
helped to stand for them by the grace of God. We stand for t

sacramental principle that every fact of life can be made to express the Divine end for which it was created, that that can only be done by men and women of Christian temper, and that that Christian temper is only given in its fullness and lastingness to those who have both found God and been found by Him.

Such a syllabus of open-air preaching, presented in bald and bare line, makes no pretention to finality or completeness. It has been possible to do more than suggest subjects of treatment. It been tried out in practice, and proved itself capable of expressing h the evangelical and the ethical side of the faith to a much greater ree than was anticipated.

B. C. Plowright.

A MOHAMMEDAN LADY'S VIEW OF THE PURPOSE OF EDUCATION.

sending the address printed below, the Rev. W. J. Hatch, of the don Missionary Society, Salem, South India, says,

We have just held our Prize Distribution in the High School, and . Begum Mir Amiruddin gave the address. Her husband is sions Judge, and of course they are Mohammedans, as the name ws. I have now been in India, where there are 60 million hammedans, 34 years, and this is the first time I have ever heard ohammedan lady speak from a platform. I have only spoken to e Mohammedan ladies in my life, though there are thousands in District.

had a good deal of difficulty in persuading Mrs. Amiruddin to e and speak. We first asked her to give away the prizes, with her band in the Chair, but she would not go unless she felt she could omething, and at last she agreed to come. It was her first public ch and it was perfectly delivered and made a tremendous impres- on a big audience. She took her B.A. and LL.B., Calcutta versity, as a private student, the University giving her permission udy at home, and she was first in the Presidency.

think the address will show you that there lies hidden in the ded homes in India much talent, and if only the men allowed the en to come out, the country would have better guidance and h help in the problems of modern life.

es, Gentlemen, and Students of the London Mission School,

t is a source of great pleasure to me to find myself in the midst of g students filled with an enthusiasm in the pursuit of their studies and ting with a desire for knowledge, as it reminds me of my own happy as a student. I heartily congratulate such of you who have been nate in winning prizes to-day and hope the success that you have ved in school by your industry and energy is the forerunner of the real ess that will crown your efforts in life.

Education has been a great asset at all times and is particularly s the modern world. The old aristocracies of birth and wealth have superseded by the modern aristocracy of intellect, and intellect is governing force of nature and of the world to-day. The decadence of Eastern civilization, which was at one time the centre of world cult has been the necessary corollary of the indifference which Orientals latt displayed towards the acquisition of the richest gifts that education affo despite the strong injunctions of their prophets, philosophers and me learning. The Prophet of Islam has said, "Seek knowledge from cradle to the grave", and declared that the acquirement of knowledge incumbent on both men and women. Again, the great moralist, Saadi, Persian poet, advised: "O wise man, strive to acquire knowlec Illiteracy is a great handicap in life. Education will smooth the affairs b of this world and the next".

But by education your aim must be not only to acquire knowledge also to grow in wisdom. Now what is knowledge and what is wisdo Knowledge is the information you gather in schools and colleges, a wisdom is that deposit left in your minds as a result of the knowledge acquire, which guides you in the right direction and leads you to the p of progress, virtue, and utility. Knowledge is the acquisition of "Hows" and "Whys" of things and is apt to be unrelated. Wisdom o acquired becomes continuous and is part of yourself and stands you in g stead at all times. I do not wish to use the word wisdom in the ordi sense. What I wish to impress upon you is what is *true wisdom.* T wisdom is that quality of mind which gives elasticity, promotes the feel of sympathy and true understanding, widens the narrow groove in w one is generally placed, and enables one to appreciate the difficultie others and be of assistance to them in their troubles. One may have knowledge but little wisdom, just as one may have much wisdom and knowledge. A surfeit of mere knowledge unaccompanied by wisdom l to irreverence and unbelief.

There is an eternal truth in the old saying, "Knowledge comes wisdom lingers". Man has considerably advanced in knowledge, an information about things and affairs has increased extensively; but I afraid he has not been equally solicitous of applying his knowledge t best interests of society as a whole. What I mean is that there is st great deal of scope for virtue to triumph. There is no gainsaying the that the knowledge employed by a scientific thief in cleverly and scie cally boring holes through iron safes and plundering the belongings the and the knowledge that is made use of in the preparation of destru bombs and poison gases now so common in modern warfare, is not kn ledge applied in the right direction. When we look about the mo world, certain aspects of it strike the mind with the force of the comple incongruous. We see around us a universe equipped with wonde scientific apparatus, yet alongside with this conquest of the natural for we discover that knowledge is not always harnessed to the service wisdom. Alas! Science has been made use of more often as a weapon war and destruction than as a weapon of healing. One is therefore apt sigh with sorrow and exclaim, "Would that such knowledge had ne come to light!" Nietzsche long ago made a plea for a re-valuation of values, and I think it is time that we take advantage of that suggesti The value placed on mere knowledge should be discarded, and the t wisdom I have mentioned given the pre-eminence. Who is to bring ab this re-valuation? It is the educationalist, for he has the opportunity moulding the young minds; it is therefore in schools and colleges that

ocess of re-valuation should begin. As the pliant and supple minds of e youths of to-day are moulded, so will the future world be, and it is on e future generation filled with an imagination and emotions fed by the ht type of education that the solution of the world problem depends. owledge we all need, but it must be that knowledge that lights the soul. Further, the aim of your education should not merely be learning but ture. The word culture is hard to define. It is, I think, nothing but cellence and refinement of character, and the training or discipline by ich a man's moral and intellectual nature is elevated. A cultured man a model of dignity, courtesy, charity, and refinement. The very source culture is art and science. Culture therefore is knowledge derived ough the medium of art and science applied to human needs and to man amelioration. What is needed at the present day is the revival of old Indian culture, which would be more in keeping with your traditions, vironments, and requirements than a culture of exotic origin. Your cient culture should be the edifice on which you should build up a new ture suitable to your present needs. Time was when the culture of the st provided the strata for the development of world civilization. What required to-day is to bring back to life that culture, and adjust it to mediate needs, taking such help as you want from the existing culture of er countries.

In the ancient days, religion was an inseparable part of the Eastern life, ught, and culture, but modern education tends to become more and re secular, with the result that this divorce of religion from education ards the progress of that utilitarian and altruistic spirit in man which is essence of all religious teachings. Religion sanctifies and dignifies the ole life, nourishes the soul, and instils in the mind a feeling of reverence l selflessness. It is immaterial to what caste or creed one belongs. ether you be Hindus, Christians, or Moslems, follow the high ethical nciples of your religion and tread the right path, always engendering spirit of tolerance and keeping your mind open towards light and truth. The aim and object of your education is to befit you to be of real value help to society and to inculcate in you the feelings of love towards man- d. Preparation for the earning of a livelihood is not the principle object our education. Life, remember, is more than livelihood, and no amount vocational training can compensate for a denial of that which constitutes ure. The cultivation of the spirit of universal brotherhood and love, the training of the individual to a realization of his responsibility ards his Creator and fellow-beings, is what real education aims at. ve therefore to acquit yourselves nobly and creditably in the discharge our service to humanity.

ON LIFE AND BOOKS.

REUNION: A DIALOGUE.

Scene: The smoke-room of any County Union Meetings.

Characters: Unionist Congregationalist (*U.C.*).
Socrates (*S.*).

U.C. I say, what about this Presbyterian union?

S. I thought it was not Presbyterian union you were interested in p[ar]ticularly, but the union of all the Churches.

U.C. Oh, yes, that is the ultimate aim, that they all may be one, you kno[w]

S. I should like to discover what you mean by that.

U.C. Oh well, that all Christian people may be united.

S. Yes? How united? Do you mean that they should have one p[ur]pose, serve one Lord, cease from all their quarrelling, and show t[he] world how these Christians love one another?

U.C. Well, yes, but also that they should be joined together in c[ome] organization.

S. That means, I take it, that you think there should be One Visi[ble] Church on earth.

U.C. I suppose it does.

S. Then the next thing is to find out how you propose to reach it.

U.C. Obviously we begin by union with the Presbyterians.

S. I see. And how will you go about that, I wonder? The Presbyteri[ans] have a "high" idea of the ministry, haven't they?

U.C. Of course they have, and so have we.

S. True, but we believe, do we not, that the local church is the repres[en]tative of the Church Catholic in one particular place?

U.C. That is our theory.

S. And that the local church, indwelt by its Lord, has a right to appo[int] any of its members, all being kings and priests unto God, to perfo[rm] any function for which, in the eyes of the church, they seem to [be] fitted and in which they can serve the church?

U.C. That is so.

S. And even to preach and administer the Sacraments?

U.C. Yes.

S. But will the Presbyterians, do you think, allow laymen to adminis[ter] the Sacrament of Holy Communion?

U.C. I do not believe they will. But in practice we don't have laym[en] administering the Communion very often, and we must be prepar[ed] to give up something for the sake of union.

S. I see. So in order to secure unity with the Presbyterians you wou[ld] give up the right of the church to appoint laymen to administer t[he] Lord's Supper, no matter how worthy, how devoted, and how su[it]able they might be.

U.C. Well, I would not let negotiations break down on that point.

Good. It's as well to know. Now what about baptism? Do you insist that all your Church members should be baptized?

C. No, I have not done so, but I always suggest to those joining the Church that they should be baptized if they have not been baptized already.

And if they decline, feeling that they confess Christ before men in other ways, if they worship regularly in the church, share its fellowship, and labour for it in ways innumerable, do you then press the point?

C. I have not done so.

But I gather that the United Church of Canada and the Presbyterian Church of England insist on baptism as the means of entry into the Church. What will be your position if the Presbyterians will only unite with us on condition that we accept this view?

C. Oh, for the sake of union I think, while making my own position clear, I should be willing to yield. We must be prepared to make some concessions.

Yes, so you said before. So we will assume that we are united with the Presbyterians. I cannot help thinking, however, that there might be one or two Congregationalists—cranks, no doubt, maybe those who prefer to call themselves Independents—who will feel that it is wrong to lay so much stress on baptism, making it obligatory and the only way into the Church. Such people would remain outside your One Visible Church on earth, I gather. No doubt they would belong to the Invisible Church?

C. I suppose they would, though I don't quite like the way you put it.

No. I don't suppose you do. But we may as well face the facts, mayn't we? Now let us suppose that having united with the Presbyterians the day of miracles has dawned, and all the Free Churches have united, including the Baptists—the calf, the young lion, the fatling, the Spurgeonite, the Regent's-Parkite, and the Particular together—the next step will be the Anglican Church, will it not?

C. Yes, I hope so.

No doubt the creeds will be one of the first subjects for consideration. We Congregationalists have always been a little fearful of creeds, have we not?

C. True. But it is well to have statements of faith, of what is generally believed. We have never objected to those.

No. But do you imagine the Anglicans will be satisfied with mere statements? Will they not ask whether you are prepared to accept, say, the Nicene Creed?

C. Oh, in general I do accept it. Of course I interpret some of the clauses in my own way, as symbolic rather than statements of literal truth.

Yes, so do many of the Anglican clergy. In fact, no two of them seem to interpret the Creed exactly alike. But would you be prepared to insist on the acceptance of the Nicene Creed by all who join the church?

C. I should not like it to be made a condition, for I know how restricting and binding creeds can be: we should have to take some means to safeguard freedom of thought and expression. But for the sake of

union I think I should be prepared to accept the Catholic Creeds a creed incorporating their main doctrines expressed in mod terms.

S. Is that so? And what about the ministry? Congregationalist believe, have rather chaotic ideas about the ministry?

U.C. Yes. But all our ministers believe themselves to be called of G to the ministry, and the Lambeth Conference of 1920 recognized t they were real ministers of the Word and Sacraments.

S. So I suppose that in case of union with the Anglicans our minist would continue their ministries in the United Church as now?

U.C. Perhaps for the lifetime of men already in the ministry that will allowed. But no doubt after an interim period all men coming in the ministry will have to be ordained by bishops.

S. But why? I thought the Anglican bishops recognized that Congre gational ministers were real ministers of the Word and Sacrament

U.C. Yes, but some of them think that our ordination is irregular in som way. They therefore desire that we should receive a commission the hands of a bishop which would give us the right to minister their churches.

S. Oh, a commission? Not ordination, then?

U.C. Well, I should not regard it as ordination, though no doubt Anglicans would.

S. And would you yourself accept such commission, or ordination, order to make your ministry valid?

U.C. Well, of course, I should not like it, but for the sake of unity I sho perhaps be willing to fall in.

S. I think it is about time we took stock, isn't it? You are prepa to concede the right of the individual church to appoint laymen preach or administer the Sacraments; you are prepared to conc the demand that all members of the Church must be baptized; are prepared to accept the imposition of a creed of some kind; you are prepared to concede that all ministers should be episcop ordained. I assume that if we were to go into it you would ag too, that bishops are essential to the sound government of Church? Is the church to which you belong, I wonder, a Congre tional church or a Concessional church?

U.C. Well, in order to get all Christians united I would give up a lot.

S. It is quite clear you would. But would you get all Christians unit Would there not be some good soldiers of Christ Jesus who wo break away from your great organization on every one of the points? And would you, with your Congregational upbringing, wi the idea of the gathered Church in your bones, would you unchur all such, as the Romanists would unchurch you?

U.C. No, of course I should not.

S. But could you help it once you had accepted the "One Visib Church" idea, with the only entrance through the gate of baptism Would you not find yourself tied down to uniformity at every poin Would you not find that there was very little, if any, room for fre dom and independence? Did you notice that at the Student Co ference in Edinburgh there was a sentence in the concluding prayer "Silence shall here be preserved that each may offer himself to G

in his own way"? But apparently if there are many ways to Christ, there is only going to be one way into His Church, that of baptism. Did not Gore say somewhere: "It is not too much to say that the idea of membership by baptism is as fundamental to the Church as the idea of the Godhead, and Christ, and the Atonement"?

C. Yes, but we should have to make our witness for freedom within the Visible Church.

I hope so, indeed. But we have not quite finished our survey, have we? In order to complete your imposing One Visible Church you would have to include the biggest Church of all, the Church of Rome, would you not? Have you seen that an Anglo-Catholic, the Rev. T. Whitton, has just written a book[1] in which he urges that Anglo-Catholics should unite with Rome, and that this is the only way in which true Christianity can be saved?

C. No, I have not seen it.

Well, you ought to read it. You will find, by the way, among other things, that he says that "a man cannot make himself a Christian, but that he must be so made by another by means of Baptism". I should have thought that a man's response to what God did for him in Christ Jesus—"justification by faith", if you like—made him a Christian, but that does not seem to be Mr. Whitton's view. But that is by the way.

C. But if the Church is to be one it must include all Christians, including the Roman Catholics.

Then I suppose if the Roman Catholics should demand it, as they will, you would be prepared to concede the primacy and infallibility of the Pope, transubstantiation, the full doctrine of apostolic succession, and . . .

C. Oh, I don't know about that. It is time for the next session. We must be going in. "J.D." is talking about "The Old Independency", and then the Moderator on "The Faith of Our Fathers". Listen, they've started singing.

Yes, they're singing, "The Church's One Foundation"[2].

[The two enter the Assembly late, after the usual practice of ministers and delegates.]

ALBERT PEEL.

1 *The Necessity for a Catholic Reunion.* (Williams & Norgate. 5s.).

2 In answer to a query by the Editor, Socrates said he was quite aware how the h line of the hymn read, and that he was prepared to discuss it in another Dialogue.

FOREIGN IMPRESSIONS.

Der evangelische Glaube und das Denken der Gegenwart I. Glaube und Denk
·VON KARL HEIM. Furche Verlag. 12 M.

Readers of Dr. R. S. Franks's great book on *The History of Doctrine of the Work of Christ* will remember his expression of indebtedness to Heim's *Das Gewissheitsproblem in der Systematischen Theologie bis zu Schleiermacher.* But in general, so far as our observation goes, Professor Heim's contribution to theology is little known in England even to professional theologians. One small book of his has, indeed, been translated, *The New Divine Order* (S.C.M.). That book must, we imagine, be difficult to understand for those unacquainted with Professor Heim's general position, and does not deal with his main theological interest.

That interest is the problem of Christian Certainty. His first big book, published in 1911, was a historical treatise dealing with the problem of Christian Certainty in theology up to the time of Schleiermacher. His general position has been outlined in his *Leitfaden,* but these *Leitfaden,* written as synopses for his students, are too compressed to be readily intelligible. A systematic statement of his position was given in his *Glaubensgewissheit, The Certainty of Faith,* first published in 1916, and re-issued in revised form four years later, a book to which some of us owe very much. No writer has so clearly shown that Christianity is not so much a problem as an answer to our most urgent problem—the explanation of what Heim called our "fate" (*Schicksal*)—those specific circumstances in which, through no choice of our own, we find ourselves. When conventional answers cease to satisfy us, we are driven to ask, What is the meaning of our lives? Is there a God who knows about us? Has this universe any meaning? And these questions, which are various forms of the one inescapable question, have in Christ their answer. But it is not to such questions alone that Heim sees in Christ the answer. God manifest in Him is the answer to the otherwise insoluble antinomies of thought—the relation of the ego to the non-ego, and of time to eternity.

The book before us is the first of three volumes which have as their general title *Evangelical* (*i.e.,* Protestant) *Faith and the Thought of the Present.* The second volume is to deal with *Faith in Christ* and the third with *The Christian Faith in God and Modern Natural Science.* This first volume, *Faith and Thought,* has for its sub-title *Philosophical Foundations of a Christian Life-View.*

Professor Heim remarks that there are already enough manuals of theology in which the doctrines of the Protestant Church are presented with reference to their historical development. Such books arouse little interest outside theological circles. And yet the questions with which they deal in the language of theology—questions of the origin and end of existence and the meaning and the worth of life—are more burning now than ever before, for ours is an age in which all world-views—idealistic, materialist, or monist—have been shattered. Since the time of the War he tells us, there has been scarcely a great novel or an important drama which has not centred around life's final questions. We could not make such a claim for recent English novels and dramas. It says much for the German interest in theology that at this time of the Church's weakness 4,000 copies of this first volume of Professor Heim's work were sold in three months. We wonder what sale a book so long and difficult as this would have had in England.

The reviewer's interests lie in theology, not in philosophy, and he is tle at home in the post-war philosophies of Germany. From Heim's ok it would appear that there is in Germany even more confusion in ilosophy than there is here. Heim seems little acquainted with recent rk in Great Britain on the Philosophy of Religion, and we find no erence in his pages to the presentations of a theistic philosophy given writers like Pringle-Pattison, Sorley, Tennant, and Oman. He writes men who have lost confidence not only in a theistic world-view but in y world-view, whether it be that of idealism or materialism, and yet me world-view our age must have.

The collapse of traditional forms of life and society has pressed two nple truths upon us as facts of experience. (1) We men are not able to nd ourselves unconditionally. We cannot of our own will create or duce anything which can have for us absolute validity. (2) Whatever r life-calling, whether it be in intellectual or in manual work, we can ly truly do our work if our work be done not for its own sake, as if it re an end in itself, but in relation to something higher than itself. The surgence of the toiling masses is itself only a confused cry after that rnal meaning of work which we have lost.

We know to-day that we need God not merely to give a theistic npletion to our world-view—that would be only a logical or æsthetic essity—but because only if we have God can we be freed from our plexed sense of the arbitrariness of life. The problem of the meaning life is the burning wound from which we all suffer, a wound which is ntinually re-opening.

Heim complains of the modern tendency to isolate theology so that it comes only a special science, existing side by side with other sciences. eology was once the Queen of Sciences bringing all knowledge under rule. Its place was taken by natural science and historical criticism, neither science nor criticism can any longer claim to explain the aning of the life we live. And that explanation theology must again k to provide. A theology isolated from modern knowledge can, as rth's *Prolegomena to Dogmatics* shows, do useful work as a practical to the preaching work of the Church, but this isolation of theology is attempt to take refuge in the authority of the Church or of the Bible rder that we may not be submerged by the storm of life. This isolation ves the final question still to be discussed. Though it be academically nvenient to separate theology from philosophy, we cannot be content, deference to academic etiquette, to divide the final problem among the ious Faculties of a University. The theologian, if he is to do his work quately, cannot ignore those problems which philosophy discusses.

The main section of this introductory volume deals with problems ually left to metaphysicians. Modern metaphysics has lost confidence decide on final issues. As Grisebach, a philosopher whom Heim quotes en, puts it, "The metaphysics of our time is a last attempt at self- vation through self-illusion". Heim in a long and subtle argument poses the dissonance that always exists between the abstraction of ught and existent reality. Like the Barthians, he sees in Kierkegaard forerunner of a truer approach, for Kierkegaard in his reaction from gelian speculation showed the way back from the abstraction of thought existential reality. All our knowledge is relative; we see the objective rld only in perspective. Speculation can never discover the relation the self to the material world or to other selves, or, as Heim puts it, he "I" to the "It" or the "Thou".

Metaphysical investigation thus leads to the realization of that relativity ch is "our sickness unto death", and that realization may compel us

to put the final question, Is the relation of the "I" to the "It" or "Thou" a form of existence from which there is no way out? Is despairing consciousness that our existence and our activity are cha and arbitrariness a sickness that can or cannot be healed? And thus consideration of the relativity of our existence forces upon us alternative, either God or despair.

From existence itself there is no way out from the suffering inher in it. But this suffering is, in the language of religion, itself "a gift grace", for it unlocks for us a door to a new dimension of being. The is the Altogether Other, the dimension of dimensions, the dimension which stands the whole and which holds together all other dimensio Under the pressure of problems we cannot evade, God the Altogeth Other may become for us our reality. In God, the eternal "Thou", w become responsible beings for whom morality has an unconditione validity.

As we pass from the abstract to the concrete, we are driven to as Where has God spoken, What has He said, What is His command f us to-day? And we are confronted with the Christian claim, *The Wor became flesh.* Every ground we adduce for the truth of this witness ultimately a *petitio principii.* Faith, as Heim argued in a previous boo is a venture, a leap.

The deepest godlessness is not the denial of God, for atheism may ha latent in it an earnest attitude to the final question. More godless th the denial of God is the secularism of those who withdraw themsel from the last "Either-Or"—either God or despair—and who act as if t question did not exist, as if there were only the material world and world of other selves.

Heim's conception of God as the last dimension obviously has cl affinity with Barthianism, and in the last chapter of the book there is interesting discussion of the teaching of this school. Heim regards movement from Kierkegaard, through Dostoievsky, Overbeck, and Luther-Renaissance, to the Dialectical Theology, as a re-discovery of last dimension. He accepts the teaching of the Dialectical Theology Barthianism) that all cultural values, all secular progress, all social wo and ecclesiastical activity, all religious experience, all thought and spe on God, lies this side of the boundary of death, beyond which stands G the reality of realities; the inwardness of mysticism is the last sin of m the violent attempt to remove the infinite qualitative difference between Creator and the created, and thus to attain to a direct relation with G which is forbidden to us. The whole culture and order of society appe as a Tower of Babel which is under judgment and is about to collap With these Barthian statements Heim agrees, but he complains of Barthians that they tend to lose truth in abstractions and have fail adequately to emphasize the practical need of action. The peril which th Barthian theology contains is the greater because all that it has to sa on the relation of God to man is true. Every critic of this theology mak himself ridiculous if he attempts once more to build bridges of snow ov the deep chasm which lies between God and man, or if he attempts through mystical experience or "the certainty of salvation", to brin man into a relation with God or a possession of the Spirit of which he ca boast before God.

Although Heim agrees with the theoretical side of Barth's teachin he urges that Barth fails to emphasize that practical presupposition witho which his propositions are not a real fight but a sham manœuvre. In th Bible God's word is always an answer to practical questions, and that Bar does not make clear. Jesus did not want admirers who will say "Lord

d", but followers. The doing of His will was the sole confession of n that He recognized. It ought to be impossible to read a book on gmatics without being confronted with the question, "What shall we n do?". Heim does not mention Brunner among the Barthians whom thus criticizes. We have only to remember Brunner's great book on istian Ethics (*Das Gebot und die Ordnungen*), published since Heim ote, and reviewed in the last number of the *Congregational Quarterly*, realize that he, at least, does confront us with the question of our nediate duty. But of Barth's own Prolegomena to Dogmatics (*Die re vom Worte Gottes*) Heim's criticism seems pertinent. That book uly ignores the words of Jesus and tends to lose Him in the Bible. l Heim is surely right in criticizing Barth's strangely Catholic contention a man can still his doubts as to his standing before God only by embering his baptism. So Heim complains that the great lack of th's theology is a doctrine of sanctification—a lack due to his evasion our practical problem.

A Christian Philosophy has, as Heim puts it, a negative and a positive . The volume before us deals with the negative side—the removal of e certainties that the final question may be made clear. That is only eans to an end. The forthcoming volumes will deal with the positive of a Christian Philosophy, its faith in Christ and God. Previous books Heim give some idea what the positive side of his philosophy will phasize. We look forward with much interest to its full presentation.

SYDNEY CAVE.

art Hauptmann. Das dramatische Werk. Berlin: S. Fischer Verlag. Six volumes in two. 16 M.

Here indeed is God's plenty. The 70th birthday of Germany's greatest lern writer has been celebrated by this monumental edition of his entire matic work, nearly 3,000 pages, and all for 16 shillings (if bought in many !) Its first play, *Vor Sonnenaufgang*, carries us back to 1889, n the student of Haeckel in Jena and of sculpture in Rome, has settled n to his life's work in Erkner. To him there comes out all the intelli- tsia of the capital—Holz and Bölsche, the two Harts, Kretzer, and the of the members of " Durch ", the club which was to break down all vention and bring back once more to the stage real flesh and blood. each one the battle cry is to be: "No more foreign models" (in *Vor nenaufgang* Hauptmann pragmatically disposes of Zola and Ibsen as writers at all, merely necessary evils "); yet they set to work one and very much in the manner, not only of Ibsen and Zola, but also of ndberg and Björnson, the Goncourts and Tolstoy and, as time went by, terlinck !

What a joy it is to find here in such handy format works like *Weber, Florian Geier,* and *Die Versunkene Glocke,* that unforgettable n of fine blank verse, passion, and high phantasy. (For how many did play, along with *Cyrano de Bergerac,* make of 1897 the most wonderful of boyhood !) And not only does this small library contain all the s we have known and some we have not, but you will also find the brand piece with which six months ago Hauptmann seemed to wish perately to ring down the curtain: *Vor Sonnenuntergang.* He has ays been a seeker after sweetness and light, and has many times spoken ly concerning " the religion of Christ, that religion of tolerance and iveness and love ". Probably no omnibus edition, the Bernard Shaw excepted, will be more welcome to travellers in realms of gold than of Hauptmann. *Prosit!*

SYDNEY H. MOORE.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take granted, nor to find talk and discourse, but to weigh and consider. FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalm and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1932 *or* 1933 *unless otherwise stated*).

The Formation of the Gospel Tradition. By VINCENT TAYLOR, D.D. Macmillan. 7s. 6d.

The Growth of the Gospels. By F. C. GRANT, D.D. Cincinnati: Abingdon Press. $1.50.

Dr. Vincent Taylor's book leaves a reviewer who is keenly interested in the Synoptic Problem bewailing his sad fate. What he would like to do is to take these eight lectures and read them through again, testing, examining, checking, with references to the authorities quoted and to other books. What he has to do is to pass on to other new books which call for attention. Dr. Taylor has already made a name for himself as a student of Gospel origins who combines a wide acquaintance with writers on his subject with lucidity of exposition and with courage—he is not trammelled by the conclusions of his predecessors, nor does he immediately bow down and worship the method which Martin Dibelius, K. L. Schmidt, and Bultmann have set up. In these Lectures, delivered in the University of Leeds, Dr. Taylor discusses Form Criticism, going on—after surveying recent research—to examine in turn "The Formative Process in the Primitive Communities", "The Passion-Narratives", "The Pronouncement-Stories", "The Sayings and Parables", "The Stories about Jesus", "The Emergence of the Gospels". An Appendix deals with Dr. J. M. Creed's criticism of the Proto-Luke hypothesis, and another describes an interesting experiment in oral transmission.

We do not know whether to admire most the thoroughness with which Dr. Taylor tackles the problem or the skill with which he analyses the findings of others, never hesitating to accept or reject as an argument satisfies him or the reverse. The services rendered by Form Criticism he recognizes, but at the same time he shows its limitations. His conclusion, emphatically stated, is that

> the tradition of the words of Jesus is far better preserved than we have a right to expect, and with much greater accuracy than is to be found in the record of the words of any great teacher of the past.

Almost invariably Dr. Taylor is unambiguous. We wish he had explained more clearly what he meant by saying about the Virgin Birth that increased acceptance is likely to be given to the position of Sanday,

> who accepted the Supernatural Birth of Jesus, but interpreted the Virgin Birth tradition symbolically.

What has been said about the previous book applies in equal measure to *The Growth of the Gospels*. All that Dean Grant writes, whether in book form or in the *Anglican Theological Review*, which he edits, is well worth reading, and this volume, in which he builds on the foundations of his colleague, Dr. B. S. Easton, Canon Streeter, Dr. Taylor, and others,

n excellent summary of Synoptic and Johannine Studies at the present nent. Here we have a reconstruction of Q and of L (in which Dean nt thoroughly believes), an analysis of the structure of *Mark*, as well as irvey of the whole position, with detailed exposition where necessary. Grant accepts the Proto-Luke hypothesis of Streeter and Taylor, but bts the existence of Streeter's M. He praises Rawlinson's *Mark*, le stressing the importance of the Controversy-sections. Instead of a our Document hypothesis"—Q, *Mk.*, L, M—he argues for a "multiple ce" theory. *Luke* is the Gospel he would retain could only one be kept, he has no hesitation in choosing the Synoptic rather than the Johannine ist. He has no doubt what view of *John* would be taken were it to be overed to-day for the first time. Throughout Dr. Grant is always clear suggestive. He remarks on the striking fact that while the Jews made attempt to cultivate biography, the Christian Church produced the pels, this being all the more remarkable when it is remembered that the y Christians were uneducated, writing materials were costly, and the d of all things" was at hand. Both these books must receive the ntion of all *N.T.* students who would be abreast of modern olarship.

EDITOR.

ul Man and Immoral Society. By REINHOLD NIEBUHR. Scribners. 10s. 6d.

Contribution of Religion to Social Work. By REINHOLD NIEBUHR. Columbia University Press. 13s. 6d.

We generally find Professor Reinhold Niebuhr's writings packed with gestion but altogether too wordy, and these two books are no exceps. If only Professor Niebuhr could simplify his style he would be much e effective. That he could do it is proved by crisp epigrams like, "Any ce which is only justice soon degenerates into something less than ce". It is also proved by the summary of the first book's argument on acket, part of which we quote to indicate the views set forth.

> Human collectives, races, nations, and classes are less moral than the individuals which compose them, and justice between groups can therefore not be achieved purely by educational means. Injustice must be resisted. The problem is to find forms of resistance which will not destroy the meagre resources for rational and moral action which groups do possess.
>
> When collective power, whether in the form of imperialism or class domination, exploits weakness, it can never be dislodged unless power is raised against it. If conscience and reason can be insinuated into the resulting struggle, they will only qualify, never abolish, the injustice.

essor Niebuhr is no doubt right in speaking of "the romantic overnate of human virtue and moral capacity current in our modern middle- culture", and in saying that that culture "fails to realize the power, nt and persistence of group egoism in human relations". He finds one e "tragedies of the human spirit [in] its inability to conform its colve life to individual ideals", and believes that

> he dream of perpetual peace and brotherhood for human society is one which will never be fully realized. It is a vision prompted by the conscience and insight of individual man, but incapable of fulfilment by collective man.

limits of the power of religion and education are shown, and the "uniul self-deception and hypocrisy" of nations and of "dominant and leged groups" stressed. The book leaves us pondering on the stant and seemingly irreconcilable conflict between the needs of society he imperatives of a sensitive conscience", and altogether affords much for thought.

The last lecture in the second book emphasizes the same conclusi
Again Professor Niebuhr is interesting, and what he has to say is obvic
based on wide reading, but again there is the obstacle of style. Sente
like the second one in the book are the rule and not the exception :

> In primitive society mutual aid may have been reserved for the mem
> of the smallest kinship group and it may have been circumscribed by
> strenuous struggle for survival which prompted the extinction of the a
> the weaklings among the young and all those whose lives could neither
> nor promise aid to their group.

Did nobody ever tell Professor Niebuhr that he "sure said a mouthful"?

We have protested many times against the price of books published
the American University Presses. Now the state of the exchange ma
them quite out of reach. For these six lectures, occupying less than
pages, published in America at $2.00, the Oxford Press is obliged to inv
us to pay 13s. 6d. And we can get G. D. H. Cole's *The Intelligent Ma
Guide through the World Chaos* with 680 pp. for 5s. !

EDITOR.

The Buddha and the Christ. By B. H. STREETER. Macmillan. 7s. 6d.

A Manual of Buddhism. By Mrs. RHYS DAVIDS, D.Litt. Sheldon Press. 7s.

It is by now superfluous to recommend a book by Canon Streeter.
readers of this *Quarterly* there can be no question whether a book by
is worth reading. The only question is, What is his new book about?
don is less "donnish", no scholar bears his learning more lightly,
Christian apologist realizes more clearly the actual difficulties of mo
men. And all Canon Streeter's high qualities are manifest in th
Bampton lectures.

The title of this book can easily be misunderstood. It suggests
book is an essay in so-called Comparative Religion, and as such of inte
only to those who include in their purview not Christianity alone but
great religions of the East. But the book has for its theme not so m
a comparison between Buddhism and Christianity as "An Exploration
the Meaning of the Universe and of the Purpose of Human Life". In
his *Reality* Canon Streeter sought to show "that Science and Religion
two parallel avenues to a knowledge of Ultimate Reality". In the fi
of these lectures he re-affirms that position. Adopting an analogy u
by Mr. Bertrand Russell he compares "the relation between scien
explanation and ultimate Reality" to "the relation between the lines o
gramophone record and the tune which the listeners hear". In
Russell's view, we are all stone-deaf; for to him science is the one ave
we have of knowledge. Canon Streeter suggests, instead, that

> while science is the eye which reveals to us an abstract pattern of Reali
> religion is the ear by which we hear the music. But we hear it dimly f
> our ears are closed with wax.

It is not, however,

> legitimate to assume that in this context "religion" and the Christi
> religion are terms identical,

and in the three following lectures he gives

> a kind of bird's eye view of the origin, development, and dominant co
> ceptions of the two greatest of the historic religions, Buddhism a
> Christianity.

For the purpose in hand, these two religions are sufficient.

If an examination of the two traditions which look back to the Buddha and the Christ fails to bring out the nature of religion, it will be vain to look elsewhere.

The second lecture deals with "The Buddha and the Christ".

Christ was a carpenter, the Buddha was a prince; they experienced life from different angles. The Buddha was a philosopher; Jesus had the mind of a poet. They thought and spoke in different modes. Each for the sake of miserable humanity made the supreme sacrifice—the Christ in submitting to death, the Buddha by consenting to live.

Buddha's father was rather a squire than a king; it is the later tradition which speaks of the Buddha as a prince. But with this modification, these parallels between the Buddha and the Christ are, indeed, significant. This lecture, in spite of its necessary brevity, is full of illuminating comments. In some respects, as Canon Streeter points out, the Buddha is more "modern" than the Christ—"a fact to be noticed without prejudice to the question whether his view is more profound". The starting-point of his philosophy of life was the fact of disillusionment; he was agnostic; his supreme problem was not sin but pain. Yet

The Buddha's Eightfold Path, considered as a series of ethical precepts, resembles the Sermon on the Mount more than does any other moral system . . . For the philosophy of religion, it is of the first importance to realize that the barrier which separates the Buddha from Christ is due, in the last resort, more to the intellectual theories which he inherited than to disagreement in the findings of his own very original moral insight. Where the Buddha was most himself, there he was most like Christ.

The next lecture deals with "Evolving Buddhism" and briefly sketches early history of Buddhism and the rise of the Mahayana. Here Canon Streeter's recent visit to Japan enables him to give a vivid picture of the paganism there, in which the historic Buddha is forgotten and a way of salvation by faith proclaimed. Not unnaturally it is this form of Buddhism which is taking the lead in Japan in the present imitation of Christian ideas and usages.

Buddhism is coming to life again—by being Christianized from within, and that spontaneously. That is a fact of moment, if, in our search for the essential goal of religion, we ask what is the goal towards which it is evolving.

The fourth lecture deals with *Evolving Christianity,* the fifth with "Magic, Philosophy, and Religion". For Buddhism,

"God" is the Peace of Eternal Ocean, ruffled, but only on the surface, by the calm compassion of the Bodhisattva. For Mohammedanism, God is power unlimited, power which will often express itself in acts of mercy, but always of Its own arbitrary choice. For Christianity, God is the creative purpose whose name and quality is love.

The follow lectures on "Pain", "Action and Ideal", and "Immortality". All of these powerful reasons are adduced for the greater adequacy of the Christian answer. The book finely concludes with a reference to Rev. 13:

Of Eternal Life we have a foretaste here and now—but not chiefly, if at all, in the mystic rapture of "the flight of the Alone to the Alone". There awaits us complete realization—but not in the everlasting calm of Nirvana, as

The Dewdrop slips into the shining Sea.

In earth the Kingdom of God must be a society; in Heaven it will still be such—but instead of a kingdom it will be named a home.

This is a book to read and read again.

In English Buddhist scholarship there is no more honoured name than that of Rhys Davids. It is to the enthusiasm and devotion of Professor and Mrs. Rhys Davids that we chiefly owe the editing and translation of Pali texts and thus the provision of the material on which any judgment of early Buddhism has to be based.

The book before us is intended to take the place of the *Manual of Buddhism* written by Professor Rhys Davids and published fifty-four years ago. That book, as Mrs. Rhys Davids reminds us, "has been reprinted twenty-three times and still lives". To it many English readers owe whatever knowledge of Buddhism they have. Since it was written, many more Pali texts have been published, and the problem of early Buddhism is now seen to be immensely more complex than once was realized. It is harder than it was to suppose that the Buddha was a curiously modern rationalist, teaching a simple ethical doctrine unencumbered by metaphysics or superstition. As Professor Berriedale Keith has written in his *Buddhist Philosophy*,

> the evidence for the rationalistic theory of the Buddha depends on the texts of the Pali Canon of the school of the Vibhajyavadins, undoubtedly the most precious record of Buddhism presented to us . . . But it is strange to find that western criticism, ruthless in probing the claims of its own sacred scriptures, has treated the Pali Canon with a respect so profound as to regard with open hostility any attempt to apply to these sources of information the same dispassionate scrutiny which is demanded from the researches into the history of Christianity.

Instead of saying "the Buddha taught so and so", it is wiser to say "such and such is one of the teachings of some of the early Buddhists".

Mrs. Rhys Davids in this book recognizes to the full the need of sifting critically the Pali literature. But her picture of the Buddha and his teaching differs radically from that of Professor Keith, and in what she calls "the original gospel" of the Buddha she finds something even more congenial to modern men than that provided in Professor Rhys Davids' manual.

> It has befallen this man, more perhaps than it has befallen any other founder of a world-religion, to be, in fact, belittled by his after-votaries, even if, at all, he seem the hyper-exalted. He, who was to bring a gospel of More in man to his world, cannot himself have been a man of shrivelled outlook on the humanity of his place and time.

Views commonly assigned to the Buddha as "that life's main ills are age, illness, death, birth, and that each man is *not* a self" she regards as due to the monks of a later time "who have taken to their heart a view and a teaching of the Less in and for each man". She denies that even the Noble Eightfold way can be ascribed to the Buddha. Whereas in her translation of Vol. II of the *Book of the Kindred Sayings* made eleven years ago, Mrs. Rhys Davids made Sāriputta, one of the followers of the Buddha, say: "by deliverance from self . . I live with a clear mind . . and I admit no soul", she now substitutes for "by deliverance from self", "because of self-freedom", and for "I admit no soul", "And I do admit the self".

It is customary to speak of Buddhism as a missionary religion. Mrs. Rhys Davids sees in the early Indian Buddhist Church no signs of missionary zeal, and makes the interesting suggestion that in the same way as the "heretic" Nestorians, when expelled from Christendom, carried far the Christian message, so it was through the monks "suspended" or expelled for upholding "the distinct and unique reality of the self or man" that "Buddhism became a great Eastward-flowing stream".

his difficult and perplexing book deserves the most respectful reading use of the vast learning of its writer, who for fifty years has been ged in Buddhist studies. We find it hard to believe that this ntation of "the real first gospel" of the Buddha will win general ptance. However that may be, the book should do much to destroy easy confidence with which popular writers profess to state what the dha taught.

SYDNEY CAVE.

Theory of Knowledge and Existence. By W. T. STACE, Litt.D. Oxford Press. 18s.

Dr. Stace, who is a lecturer in Philosophy at Princeton University, is known for his earlier book on Hegel, which was the first English work ve a complete account of the Hegelian philosophy, summarizing all ifferent volumes in which it is contained. This new book reveals him as nstructive thinker, attacking the most difficult of all philosophical lems. The result is interesting, if unsatisfying.

We are told that there is nothing every philosopher dreads so much as called a solipsist; but the reason is that each is really a solipsist at . At any rate, Dr. Stace is not afraid to start from solipsism as the al and self-evident beginning of all philosophizing.

I begin from solipsism, how am I ever to break the charmed circle in h it appears to enclose me? First, by the admission of other minds; by the recognition of a world public to me and them. These nptions are not really two, but one: for each truly depends on the . It is a matter of indifference which we take first. We accept the ence of things, so as to have a world common to us and others; but e same time we infer the existence of others from the behaviour of bodies, which we interpret as real things.

r. Stace calls everything that common knowledge adds to solipsism a *ruction*. He enumerates six constructions which are necessary that ay have an external world.

) We must assume that the presentations of one mind resemble those nother—all we really know by experience (supposing that there are minds) is that the presentations of one mind move in parallels with of others—as to actual resemblance we know nothing.

) We have to hold that the corresponding presentations of different s are identical—there is only one universe.

) We must also maintain that the presentations of one mind continue ist even when unperceived by it, provided that some other mind per- ls them.

) The next assumption is that presentations may exist, when *no* mind ives them. All common knowledge is built upon the paradox of the *ceived presentation.*

) The above theory fails to work in so far as our corresponding pre- ions are clearly *not* identical. It has therefore to be corrected and eted by the more complicated assumption that there are "things" or cts" not identical with the presentations, and that the presentations qualities" of these things, capable of changing while the things n unaltered.

) The last assumption is that our different senses reveal the "same" s, and that the worlds of the different senses are in general identical.

All these supposals were made long ago in the history of the human —only the philosopher now realizes that they must have been made. have been made in the interest of simplicity and of consistency, tha might have one universe for many minds. Their ultimate purpose is s intercourse.

The various constructions of science are only further developm along the same line. They are constructions yet more complicated, w thinking men have had to make to maintain to the last the oneness of universe—experience only gives us extension in time and space, but not special geometry. Euclidian geometry is the oldest construction mad mathematicians; but it has no right against other geometries, if these found to unify the universe better.

What then is the difference between truth and error? Error is sin what is inconsistent with the construction which on the whole we acc That construction can in the nature of things have no absolute proof. I chosen in the interest of simplicity and consistency, and that is all that be said. It may be a paradox that this joint interest is best served by w seems at first a more complicated construction than that to which we accustomed; but then the whole of knowledge is built upon paradox. Th is nowhere a greater paradox than the fundamental one of the unperce presentation.

Dr. Stace has been deeply influenced by Vaihinger's "Philosophy of If". He means by constructions the same thing that Vaihinger c "fictions": they are assumptions which enable us more easily to ha and deal with our environment. But this is not to be understood in sense of pragmatism, as though the only test of "truth" were that it wo Various constructions might work and so be equally possible; but mind seeks that construction promotes the oneness of the universe. T is an æsthetic interest in such a construction beyond its practical uti Occam's razor, the rule that entities are not to be multiplied beyond ne sity, is the principle of all human thought.

The interest of Dr. Stace's "construction" is apparent—it will be more apparent to anyone who has the courage to read the 446 pages o book. But it is difficult to regard with satisfaction a theory of the univ which constructs it as the rules of a game we play one with another, among the many games that are equally possible. However ingenious rules and clever the game, it is hardly likely to satisfy those who think "life is real, life is earnest", and that man's business in the short allotted to him is to search for and, if possible, to find its proper mean

ROBERT S. FRANKS

Living Issues in China. By HENRY T. HODGKIN. Allen and Unwin. 5s.
As it Looks to Young China. Edited by WILLIAM HUNG. S.C.M. 2s. 6d.
The Case for China. By H. C. THOMSON. Allen and Unwin. 10s. 6d.
Land and Labour in China. By R. H. Tawney. Allen and Unwin. 7s. 6d.

Probably the most interesting and perplexing of world problems to-d are those associated with the Far East. For many hundreds of years t most insular of people, content with the honest labour of her farmers a the homage of her daughter provinces, proud of her culture and simple a of life, China, much against her will, finds herself at the nineteenth cent in intimate contact with a busy, adventurous world which in inventi economic and cultural activities far surpasses the wildest imaginations her sages and statesmen.

The hyper-sensitiveness and excitement produced by this state of affairs, bined with the knowledge of her own weakness and inability to meet the catastrophic changes thrust upon her from every quarter, is best ressed in the words of one of her own progressive modern writers, ina to-day", he states, "is in the midst of a period of struggle and the eral appearance of life and thought is everywhere chaotic". What der if the bewilderment is challenging and calls for comment from ntist, journalist, missionary, and modern Far Eastern intelligentsia e.

The four books under review deal with various aspects of the situation are valuable to Westerners, representing as they do the considered s of experts more or less in close touch with the profound upheavals complexities of present-day Far Eastern affairs.

Dr. Henry Hodgkin, now director of the Society of Friends religious social centre at Pendle Hill, Wallingford, Pennsylvania, bases a com- ensive study of China and its modern problems on his experiences as a ical missionary in inland China, and on an intimate knowledge in recent s of Chinese Christian leadership in his capacity as secretary of the onal Christian Council of China.

The title of the book may reasonably be objected to by other than stian readers. Perhaps a sub-title would have better indicated the real re of the studies. From the first page to the last, however, the author els any ambiguity as to his object. He is out to give a conception of whole missionary enterprise, to enter into the present thoughts and rations of China, and to relate the thinking of supporters of Christian ions to a living, if disturbed, situation. Dr. Hodgkin is clearly writing an American public, and is eager that missionaries from the United es should know their place in China's present-day happenings. His connexion with, and unquestioned loyalty to, Great Britain does not ent some severe criticisms of her Far Eastern policies.

He contends that amid the chaos and turmoil of these days China is ning to walk by walking, that little by little great ideals are taking hold creasing numbers of people, and welding them together, that there is owing sense of the realities of the situation on the part of leaders, and this spirit of reform in China is still undismayed by its many set- s. The chapter on "Educating the Fifth of the World" is a good of work, and his views on the basic economic problems will interest y readers. He is convinced, and proves his case, that the longing for sense of spiritual realities is not dead in China, and he both asks answers the question as to the work and worth of Christian missions . "What", he asks, "can the missionary do and not do in China y? What should be his attitude, his preparation, and his specific ion?" He reiterates, what has been an established fact in foreign ons, that the greatest moment in the life of a missionary is when he he is no longer needed, when, in other words, the Church he has ired to build has grown up and can do without him.

he reader is made to realize again and again that in his desire to nt a balanced view of the situation Dr. Hodgkin, a well-known ng pacifist, is putting a severe restraint upon himself. For this he is complimented. Notwithstanding, he does not hesitate to remind a of her past errors and failures. He is emphatic in his declaration better state of things, and a solution of many of her urgent problems, nly be obtained when loyalty, discipline, and team work are no longer dinated to personal prejudice and interests.

There is much else in this book calling for comment, but the best t would be for readers to procure it for themselves. We most hea commend both the subject matter and the spirit in which it is writ and wish for it a wide circulation both here and in America.

The essential purpose of *As it Looks to Young China* is to reflect thinking that is being done by young Christian Chinese to-day on b aspects of the life of the people. It is claimed that the general trend thought interpreted are likely to remain characteristic of educated yo people in China for some time to come.

The social relationships in the life of Chinese young men and women dealt with under the following heads : The setting aside of Confucianis the family ; the school ; the vocation ; the nation ; the world ; and the Chu The writers of these sections are comparatively young in years, and f of them are professors of various subjects at Yeng-ching University, n the old Chinese capital, Peking, now Peiping. All seven have stud abroad, and are thus able to compare conditions in China with those in t outer world.

Although the sections may not be of equal interest or merit, it is rea amazing how clearly each writer presents his case to the reader. T chapter on the family, for instance, is a model of English composition ; th also dealing with the Church, if here and there somewhat discursive, is most valuable contribution and should be seriously pondered by the yo of this and other Christian countries. The contents of the book can fail to interest "those Western young people who dare follow the Carpe of Nazareth".

The Case for China, as the title suggests, consists of special pleadi in the sole interests of that country, and is compiled by a journalist m or less familiar with the political events of the Far East during the p three decades. The story of the remarkable military, political, and econo changes and chances of these years is brought before the reader in g journalistic fashion, but always in an *ex parte* spirit.

The plaintiff's case is stated with never an excuse for the defendant this instance a neighbouring people ; consequently its value as a guid the Far Eastern situation is lessened. Assuming the barrister's role, writer, with talented subtlety, tends to exaggerate certain symptoms, to labour others unduly. So intent is he in pleading the merits of his cl that he occasionally allows himself to be blinded to actual conditions, now and then exchanges the wig for the prophet's cloak, with what re readers will judge.

As supplying first-class journalistic propaganda the writer of this w has every reason to be proud, but he has overfed us, and perhaps wea us, and we just long for a corrective—something to put us right with neighbours and cause us to be less lop-sided.

Unlike the book just mentioned, Prof. Tawney's book is concerned n with the relation between China and her immediate neighbours or with West, but with certain aspects of the economic life of China itself. M of the contents were originally written as a memorandum for the Confere of the Institute of Pacific Relations held at Shanghai in November, 1931.

Prof. Tawney analyses the characteristics of the agricultural a industrial systems traditional in China. With keen insight and scienti accuracy he traces the causes which lower the standards of life both peasant and craftsman, and notes the problems created by the progress capitalist industry of a Western type. The conditions of economic progr are honestly dealt with, including the need of peace, cheap and easy co munications, a ruthless curtailment of military expenditure, a uniform a

ble currency, the widest possible diffusion of education among all sections the people, the formation of a body of competent technicians, the essity of reasonable sense and honesty in the management of affairs state and of corporate undertakings, and the improvement of agriculture thereby of its home market. Measures to prevent the exploitation of ap labour are also insisted on.

No less clear and reliable is Prof. Tawney's summing up of the general nese intra-mural situation. Over and over again he "puts his finger the spot", and indicates the weak places. He declares with emphasis t the main political requirement of China at the present stage of her elopment is the creation of an effective administrative system. Paper emes beyond count have poured out of parliamentary and other emblies in China, but too often they have ended where they should begin, h the assertion of intentions.

His deliberate counsel to China is that, if she really desires to build odern State, she must make use of technical skill and administrative erience which the West can supply; at the same time he points out that reate the environment in which alone they can function China must rely n herself. It is to that task, not to sterile, if well-founded, denuncia- s of Western and Japanese Imperialism that the brains of young China uld be turned. Unequal treaties, extra-territoriality, concessions, the nchurian question, these matters, if China succeeds in setting her own se in order, will settle themselves. Unless she does so, they will never ettled at all.

Prof. Tawney, as a sincere well-wisher of China, further insists that she st create a stable and inspired political system, in the absence of which s idle to talk either of national independence or of economic recon- ction.

The contrast between any *ex parte* statement of Eastern affairs and this est endeavour to arrive at a correct diagnosis of the trouble is obvious. treatment prescribed may not be palatable to the patient but it is offered uch terms as to remove all doubts of the physician's sincere desire to ore the health of one who is very ill.

The book is a general corrective to much of the propaganda in evidence ywhere, and as such should be in the hands of statesmen and teachers students, both in our own country and in the Far East.

HENRY FOWLER.

HORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading*).

From Cedar to Hyssop (S.P.C.K., 6s.) is the not very satisfactory title ne "Study in the Folklore of Plants in Palestine" which Mrs. Crowfoot Miss Louise Baldensperger have written. Miss Baldensperger has d in Palestine most of her life, and on her intimate knowledge her col- rator has drawn in telling of all manner of plants and trees and the nds connected with them. The book is well illustrated, and there are y drawings of plants. Botanists as well as Bible students, lovers of the y Land and of nature, will all be grateful for an unusual piece of work.

With Vol. IV "The Speaker's Bible" concludes the *Psalms*, this volume nning with *Ps.* 104 (Aberdeen, "Speaker's Bible" Office, 9s. 6d.). We ly acknowledge that we have found the volumes of this series useful, though we recognize that if a minister gets into the habit of relying too h upon them the result may be slackness. If, however, they are used as to thinking rather than as a substitute for it, they will help in furnishing

illustrations from literature modern—indeed, very recent—as well ancient, and in suggesting ways of exposition.

The number of "short Bibles" recently published is very large, and is not an insignificant feature of the life of our time. The Rev. J. Bezzant's *Explanations* (Blackwell, 4s. 6d.) is a companion to the *S Bible* issued from the same firm of publishers. It is admirably done, we wish we could think all day-school teachers would use it. Some of sections, notably that on miracles, seem rather too technical to " across". The *Explanations* are also published bound together with *Short Bible* (7s. 6d.).

Miss M. A. Rowling has essayed the difficult task of surveying *So Life in Bible Times* (N.S.S.U., 1s. 6d.) from Abraham to Jesus in 100 pag Her little book is perforce sketchy, but a good deal is to be learned from

An essential quality of true scholarship is simplicity. That Adolf V Harnack possessed this quality is abundantly proved in his Meditatio *Von Inwendigem Leben,* now translated by Miss Olive Wyon under title *A Scholar's Testament* (Nicholson & Watson, 6s.). These thir seven meditations formed part of a correspondence which brought "con lation and strength during a time of sorrow and pain" to the one to wh it was addressed. The publishers have given them an appropriate bind which makes a charming volume.

At the end of January Dean Inge conducted a week's mission to University of Cambridge, preaching on the Sundays, and speaking on intervening days. The two sermons and the addresses are now publis under the title *Things New and Old* (Longmans, 3s. 6d. and 2s. 6d.). Th who listened to the Dean could not but benefit by the earnestness and cisiveness of his preaching and by his presentation of the claims Christianity to the present age.

The Christian Faith of To-day (S.C.M., 2s. 6d.) contains the addresses delivered at the Edinburgh Students' Conference. The vol is edited by the Rev. Hugh Martin, who also gives an impression of Conference.

With every succeeding volume of "Remains" our admiration for mind and work of Dr. B. B. Warfield increases. Vol. X, *Critical Revi* (Milford, 20s.), reprints forty-seven reviews, and it is safe to say that contemporary scholars are represented by an output equal, in quality a quantity, to that of the Princeton theologian. Here will be found Dr. W field's views of the main theological works over a period of thirty ye we have the three Hastings *Dictionaries,* and the *Encyclopædia Bibl* Forrest, Otto, Sanday, Glover, Evelyn Underhill, Mackintosh's *Perso Christ,* Wheeler Robinson's *Christian Doctrine of Man, Foundatio* Weiss, Troeltsch, Seeberg, Monod. All these are weighed in the balanc and found wanting. Even those who differ *toto caelo* from Dr. Warfi will be constrained to admit that this collection of reviews provides striking conspectus of the theological thought of the period.

Last year we warmly welcomed the first volume of the veteran Profess A. C. McGiffert's *History of Christian Thought.* Not less deserving praise is Vol. II, *The West from Tertullian to Erasmus* (Scribners, 12s. 6d How rich in personalities the period is—Tertullian and Cyprian, Augusti and Gregory, the great schoolmen and the great medieval theologian Bernard and Francis, Eckhart and Erasmus! The volume opens wi Tertullian, and a few lines from Dr. McGiffert's study of the fiery Montani will serve to illustrate his method :

His character and temper are abundantly revealed in his writings. He was passionate, enthusiastic, restive and impatient, always at odds with himself and others, extreme in his views and in his expression of them, fanatical and intolerant, ascetic in his tendencies, a puritan of the puritans, rigorous in his moral principles and uncompromising in his moral judgments, violent and vituperative in his denunciations of those that disagreed with him, in his polemics sophistical and unfair and not above personal slander and flagrant misrepresentation. To score a point over an adversary he hesitated at nothing. In this respect to be sure he was at one with most of the polemic writers of the ancient church, but in the vigor of his language he surpassed them all.

sympathetic sketch of Erasmus brings this volume to an end, but ere it is reached there are chapters on "The Sacraments" and "The Church and the Papacy" which are packed with sound learning and sane judgments. It is almost an impertinence to commend the work of one whose scholarship has so long been recognized on all sides; we can only say that we anticipate that the completed work will long find a place on our most frequently used shelves.

All that Canon O. C. Quick writes demands and deserves careful study, and the five lectures in *The Gospel of Divine Action* (Nisbet, 5s.) are no exception. Dealing with "Signs and Instruments", "Hebraism and Hellenism", "St. Paul and St. John", "Christology", and "The Church and the Sacraments", Canon Quick's treatment aims at the resolution of some of the chief conflicts in the Church. The study of the instrumental and symbolic views of the Sacraments is specially good. There is a familiar ring, however, about these sentences, and they are very unconvincing:

> The external unity of the Church's order, which makes it visibly separate from all, both bad and good, who are not externally its members—this, in its negative aspect, is not symbolic of divine truth to the world's mind, but it is essential as a means to the redemptive action of God within it and upon the world itself. Missionaries understand this truth well enough. They know now that in a heathen or hostile environment converts must be baptized openly and outwardly with water as well as in the Spirit, if the Church is to hold together and win men effectively for Christ. They know also what an inefficient tool the Church has made itself in its Master's hand, simply by those breaches in external order which the sin of schism has created.

Is it not possible for a convert to make profession of his faith in Christ by joining the worship and work of a Christian community, quite apart from baptism by water?

Having found in the Rev. L. D. Weatherhead's last book that which called for criticism, it is a pleasure to say that **His Life and Ours* (Hodder, 3s.) contains much that is suggestive and helpful, while the "Questionary" at the end contains as good an outline for group discussion on the Christian life as any we know. This is not to say that the book is perfect. Far from it, for the chapters are amazingly unequal. Some of them read as if they were spoken addresses in which the speaker's eloquence carried him away. While a place must rightly be found for the imagination in interpreting the life and words of Jesus, sometimes Mr. Weatherhead's conclusions are far-fetched, and his descriptions of the thoughts of the Master are rather too emotional and dramatic.

> Jesus' eyes are wet with tears. Great convulsive sobs burst from His breast. He bows Himself lower till at last Mother Earth, that great Mother of all flesh, takes His prone form and gathers it to her quiet breast, and straight like some great, pitying Angel stoops lower and lays her cool hand upon His flushed brow. The great serenity whose name is God possesses Him. He knows that pain and death can be God's angels.

Nor do we admire such expressions as, "Mary must sometimes have hectic".

Sometimes, too, he forgets the psychology he generally stresses. T Peter's hands were cold is sufficient to prove the night was cold to Weatherhead; we should have thought that Peter's betrayal would ca hands as well as feet to be cold! On p. 87, too, the Rev. Edward Shil is honoured by having one of his poems mixed up with one of Browning'

Some of the chapters are remarkably good, notably those on the Inc nation and the Death of Jesus. Mr. Weatherhead has perhaps nothing ve original to say, but he has read a good deal, and brings together the findin of others in an attractive way, which his own illustrations greatly he The result is a study of the life of Jesus which ministers and others will fi of great assistance.

Dr. A. C. Bouquet has conceived the idea of preparing a series of Mode Handbooks on Religion

> to place within the reach of the student and also the general reader the ma features in the modern view of religion, and it is hoped that it may constitu when complete, an apologetic fitted for present day needs. The author's a has been to write with honesty, candour, and impartiality, and where div gent opinions exist to give them side by side.

The first four volumes of the series are before us. Vol. I is *A Study of t Ordinary Arguments for the Existence and Nature of God* (Heffer, 2s. 6d Vol. II, *Religious Experience, Its Nature, Types, and Validity* (3s.) is ceptionally good, perhaps especially in the pages dealing with Barth. V III, *Phases of the Christian Church* (4s.) is a marvellous piece of compr sion, though sometimes Dr. Bouquet's lack of acquaintance with some the "phases" results in loss of perspective (*e.g.*, the Catechism publish by the Free Church Council is mentioned!). Vol. IV, *The World We L In* (2s. 6d.), which has a misprint on p. 86, is called "a modern equival for the book of *Genesis*". The whole series is worthy of careful study. Bouquet has a wide knowledge but is decidedly individual. It will interesting to read the series as a whole.

All that Canon Green writes is worth reading, and we are glad that has followed his books on *Our Heavenly Father* and *Our Lord and Savi* by a volume on *The Holy Ghost*: *The Comforter* (Longmans, 4s. 6d. 3s.). Canon Green has always kept in touch with the people, and his th logy never loses contact with life. The reader will not always agree w him, but he will always find what he has to say worthy of consideration full of suggestion. At one point we are inclined to enter a caveat: are not too inclined to accept without examination the statement that the F. Churches to-day are steadily losing ground in comparison with Roma Catholics and Anglicans? We are inclined to think that, if a scientif investigation could be made, it would disclose that no one Church wa succeeding more than any other.

We have, ere this, commended the Headmaster of Eton as a Christia apologist and we gladly welcome his new book *The Fool Hath Said* (Long mans, 4s. 6d.), which is introduced by Dean Inge. Here Dr. Alington take 25 of the most common attacks on the Christian position and subjects the to searching criticism. The headings of one or two of the chapters wi suggest the nature of the book: "That there is no God"; "That religio has been responsible for many of the worst wars in history"; "That it do not much matter what a man believes provided he acts up to his belief" "That the Christian attitude towards sex is repulsive and antiquated".

'The Modernist Series'' (Skeffington, 3s. 6d.) edited by the Rev. R. G. ith, evidently emanates from the ''Modern Churchmen''. The first mes are the Rev. J. C. Hardwick's *Freedom and Authority in Religion* Dr. Douglas White's *Modern Light on Sex and Marriage*. Both are h reading, though Mr. Hardwick's flippancy detracts from his book's ts, and Dr. White is no more conclusive on important points than non-cal writers. There is no hedging about the Rev. T. F. Royds's *ow, Sin, and Suffering* (in the same series). It is courageous and ough throughout, altogether open-eyed and in touch with life and rs. *The Necessity of Modernism* (by the Editor of the series), is also utspoken statement which it would do all preachers good to read, the graphs relating to the Sacraments being especially searching.

The sacraments were expedient for, rather than essential to, the Christian eligion. For, as it has been shown on grounds of historical criticism, Christ annot Himself have instituted them, since His concern was the kingdom and ot the church. (References to the ''church'' are scarce in the gospels, and were inserted long after our Lord's time by writers to whom the church was familiar institution; but no competent scholarship regards them as having een actually made by our Lord.) Secondly, sacramental ideas were ''in the ir''. The materials out of which specifically Christian rites could grow were eady to hand. The idea of religious cleansing through water was not new, nd the Jewish Passover meal with its definite ritual had been charged with asting memories of Jesus, Lord and Saviour.

e will consider these statements too dogmatic, but they present a point ew which ought to be faced.

Ve cannot think that the tone of the Rev. H. P. V. Nunn's *What is ernism ?* (S.P.C.K., 7s. 6d.) will help the cause its writer has so much art. No zeal is sufficient excuse for charging devoted Christian ars with ''exploiting by the help of half-quotations and false argu-s'' and the like. Mr. Nunn divides his book into the following ons; ''What Is Modernism?''; ''The Virgin Birth''; ''The Re-ction''; ''Modernism and the Life of Christ''; ''Modernism and Fourth Gospel''; and ''Some Implications and Consequences of ernism'', and adds Appendices on M. Loisy and ''The Creative Com-ty''. As he says, his intention is analytic and critical rather than ructive, and he is specially concerned with the views of the English ern Churchmen. We do not find Mr. Nunn convincing, and in a book attacks some writer or other on almost every page room might have found for an Index.

wo useful little books are *The Anglo-Catholic Revival in Outline* C.K., 1s.), by the Rev. Canon Ollard and Dr. F. L. Cross, and Canon . Brown's *An Introduction to the Christian Doctrine of God* (S.P.C.K., d.). Both books would be useful little cram books for an examination eir respective subjects.

ne Bishop of London is almost always successful with the book he mends for Lenten reading, and the Rev. W. H. Elliott's *The Christian s Blindness* (Longmans, 2s. 6d.) is worthy to stand in the series. In e and earnest fashion it examines some of life's perplexing problems light that comes from God's revelation in Jesus Christ.

e Mystery of the Cross (S.C.M., 2s.) is a translation by Father Hebert hapter from the late Archbishop Söderblom's book *The Story of the on of Christ*. It has for its sub-title, *''Thoughts for Holy Week and Weeks''*.

ne Rev. J. G. Gilkey, of Springfield, Mass., has a reputation for sses that are sane, practical, and helpful, and these characteristics

mark *Managing One's Self* (Macmillan, 9s.), a volume that cannot convey useful counsel to the general reader, as well as useful suggestions the preacher. The tone of the book may be illustrated by the story quo of Edward Everett of Boston, who thus advised a man who asked w action he should take in regard to an untrue and unjustified newspa attack :

> My dear sir, do nothing. Half the people who buy that paper never s the article about you. Half the people who did see it failed to read Half of those who read it failed to understand it. Half of those who und stood it knew you and refused to believe it. Half of those who believed were people of no consequence anyway.

That American printers are not superior to English is suggested by misprin on pp. 100, 127, and 201.

There are few more difficult tasks for the preacher than that whi awaits him in the school chapel, and it is interesting to see how an e perienced schoolmaster like the Headmaster of the Leys tackles it. *Th Way of Discipleship* (Epworth Press, 2s. 6d.) contains 18 sermons preache by Mr. Bisseker at the Leys, and, needless to say, they are marked earnestness and dignity. We cannot help wondering, however, whether they were addressed to the whole school or only to the higher forms : the language appears to be such as would scarcely make contact with young boys ; *e.g.*, our impression is that boys would cease to listen to the sermon "The Positive Value of Prayer" after the first paragraph. Some of t other addresses seem to us conspicuously successful, notably those "Decision", "The Pharisee", and "The Sin of Indifference".

We have heard preachers discussing why the late Arthur Hird was a to attract congregations where other preachers more scholarly and w equipped entirely failed. They never seemed to find the solution, and hoped it might be forthcoming in *The Test of Discipleship* (Hodder, which contains 15 of Hird's addresses—they can scarcely be called sermo If these be typical, it is clear that the secret of Hird's success is to be fou not in profound theology, not in a sermon lucidly and logically develop and not in striking illustrations—most of these are familiar, with Studd Kennedy frequently employed ; rather is it to be found in the fact that H was always positive, unhesitating, confident—qualities which are of missing in this age of flux and changing standards.

The same characteristics mark *Messages from a Troubled Church t World in Trouble* (S.P.C.K., 3s. 6d.), twelve sermons by Dr. H. M. Relt the dogmatic Professor of Dogmatics in King's College, London, now printed from periodicals. It would have helped had Dr. Relton stated exact dates of the topical sermons on Church and State. There is nev any doubt what Dr. Relton means, which is more than can be said of som preachers. Special mention may be made of the sermons on "The Ministr of Intercession" and "The World of Mr. William Clissold".

The S.C.M. has done no better service to the churches than in two litt books it has recently published on the work of the Christian ministry. short time ago we noticed Dr. W. B. Selbie's *This Ministry ;* now come Principal W. M. Macgregor's **For Christ and the Kingdom* (2s.). D Macgregor speaks modestly about the book in his Preface, but its soun and wise counsel, radiated by a profound sense of the high privilege an glorious opportunity of the preacher's calling, makes its 120 pages wort far more than many more pretentious volumes. All ministers should be t better for reading it. Is not Chatham given credit due to Canning p. 102?

Some parts of the late Dr. S. K. Knight's Cambridge Pastoral Theology tures (they were delivered in 1925-1926), *Fulfilling the Ministry* (Cam- lge Press, 7s. 6d.), have an old-world flavour, others concern Anglicans y, but they contain counsel by which all ministers could profit, and iographies which are a helpful guide to reading. The Bishop continually sses the importance of the Bible—he advises the clergy to study the le in order to gain a true knowledge of human character and so learn to fulfil the pastoral office—and his lectures could not but impress upon ng students the dignity and privilege of their calling. It is pleasing to e the frequent recommendation of books by Free Churchmen — Dr. ght has a very high opinion of the life and ministry of R. W. Dale. The e of the battle of Tours is ten years out.

The present vogue of the Group Movement has rapidly sent the Rev. C. Plowright's little book *For Groupers Only* (Allenson, 1s.) through impressions. Why is it, we wonder, that writers on the Group Move- nt seem always to become cheap? Is it the idea—surely mistaken—that ng people "fall for" this kind of thing? Mr. Plowright's "Judgment" the form of letters, plentifully interlarded with slang: "Bully for you, boy, it's a top-hole beginning"; "When God gets busy—and He's king overtime in the Groups"; "the jannock 1st century Christian owship"; "fed up to the backmost molars"; "You can't swing the lead God indefinitely". And the slang isn't all of one period either: some of modern, some "Group", and some belongs to the days when Mr. Plow- t was himself an undergraduate. This is the more to be regretted use there is much that is extremely sound and wholesome in what Mr. wright has to say. He is very good on "guidance" (pp. 35-6 especially and on the undue simplification of standards, and here his counsel ld help "Groupers". But some of them will never consider Mr. Plow- t's matter because they will be fed up, not to the backmost molars, but he front teeth, by his method!

A year ago we commended *Outlines of Teaching Sermons for a Year* as viding a most useful survey. Again edited by the Rev. C. E. Hudson, have *Outlines of Teaching Sermons for a Second Year* (Allen & Unwin, 6d. and 2s.). The subjects covered are "God and Man", "Prophetic gion", "Between the Testaments", "The Making of the *N.T.*", "The son of Christ", "The Holy Spirit", and "The Christian Life in the ld". Books are suggested for each section. This is not a book of ular illustrations for sermons, but a serious and scholarly outline which serve as guidance for reading.

t is gratifying to find a book like the Rev. T. B. Howells's **Roman Anglican Claims* (Indep. Press, 5s.) coming from a Congregational se. The book fills a distinct gap, and may be said to be a modern *ngelical Doctrine Bible Truth*. True, some of its chapters—like those ing with the Papacy—cram too much into little room; true that the ex- nation mark is rather overworked, and that a full Contents List does quite compensate for the absence of an Index. But when all that is the book remains as a cogent exposition of the "Free Church" view pposed to the claims of Anglo-Catholics, who, we hope, will read the in large numbers. Mr. Howells's analysis of the position of Bishop is especially pertinent, and the chapters on "What is a 'Valid nation'?" and "Nonconformity and the 'Idea' of the Church" are clear forceful. The last chapters on "The Profit and Loss of our Divisions" "The Problem of Reunion" also deserve careful study. Indeed, the e book is one that cannot be neglected by all interested in Reunion.

Dr. C. E. M. Joad's **Guide to Modern Thought* (Cape, 6s.) may unreservedly commended. For those who have neither the money to pu cure, nor the time to read, larger works on modern science and philosoph Dr. Joad's volume is admirably suited. In it he aims at expoundi current theories rather than setting forth his own position, and the grou he covers may be illustrated by the titles of the chapters which follow th introductory survey: "The World of Nineteenth Century Materialism" "Modern Materialism—Pavlov and Behaviourism"; "The World of Mode Physics"; "Current Theories of Life and Matter"; "Vitalism and Creativ Evolution"; "Abnormal Psychical Phenomena: Suggested Explanations (the space allotted to this seems rather disproportionate); "Psycho-analys and Its Effects"; "The Invasion of Literature by Psychology". Watson Jeans, Eddington, Lloyd Morgan, Bergson, Lodge, Freud, Adler, Mc Dougall, Joyce, Virginia Woolf, D. H. Lawrence—all these are considered in turn, and the result is a sketch as valuable as it is concise. The reader' tastes will dictate his preference among the chapters, but most readers wi note the conclusion:

> Science in fact has cleared the boards of the universe for religion, but it has no contribution to make to the writing of the play.

Prof. Millikan's name is wrongly spelt on p. 94.

Dr. A. Clarke Begg's *Faith Healing: Its Uses and Limitations* (Longmans, 2s. 6d.) is a sane and helpful essay by a Swansea consultant. W wish the co-operation between doctor and minister which the writer describe were more general.

If the best that humanism can do in the way of an offensive again Christianity is Mr. Joseph Walker's essay, *Humanism as a Way of Li* (Macmillan, 6s. 6d.—83 pp. !) Christians will not be greatly disturbed. M Walker's method is to contrast modern science with ancient theology: outlines "the Christian dogma" with its "belief in Heaven and Hell, angels and devils", and says Christians hold the Bible "to be infallible, t teachings of which are to be received without question". Although mentions "higher criticism", the theology he criticizes is one which tak no account of it; he seems to know nothing of the progressive idea of revel tion or of the way in which Christian scholars regard the Bible. To hi God is not personal, but Ideal Man, the idea of God developing with tim but, as the ideal to which man strives, always worthy of worship.

We always like fervour, but when it is excessive we begin to suspect is that of a convert, and so we find ourselves wondering how long it is sin Mrs. Janet Chance, the author of *Intellectual Crime* (Douglas, 5s.), le Christianity for agnosticism. Intellectual criminals, apparently, are man

> But the worst by far of all such offenders are the Churches, the religious writers and preachers—the believers . . . *Religious creeds are intellectual crimes.*

Among the criminals are William James, Sir Arthur Eddington, Prof A. N. Whitehead, Sir James Jeans—is it an intellectual misdemeanour t call him Jean (p. 12)?—Mr. Middleton Murry, the writer of *John* 3^{16}, A. J Balfour, and Joseph McCabe, the last two tacked on at the end to show tha Mrs. Chance's scales are not entirely weighted against Christianity. Naturally we examine with some care the writings of one so generous in criticism, expecting that she will be exemplary in her statement and examin ation of facts. We find her saying, *e.g.*, that masturbation "is an experience common to nearly all of us in some degree", and that nineteen out of twenty Sunday School teachers would sit on a child who asked a serious question about the Atonement. These are, of course, mere surmises, and

region altogether other than scientific fact. It is a pity that Mrs. nce is so warped, for the plea for truth in every part of life needs to be ssed, and there is enough in her survey which is sound and penetrating how that she could have presented a good case. She writes cleverly, as when she refers to the "Reith-crowned victors" of the B.B.C., or Madame Blavatsky's *The Secret Doctrine* "a stupendous haggis of ds and phrases".

Mr. Charles A. Hall's *They Do Not Die* (Williams & Norgate, 3s. and is said to appeal to reason, not to authority. The dogmatic statement ne title, however, seems to give the tone to the book, and we must con- we cannot see it convincing any doubter of the immortality of the soul.

How To Say Your Prayers (Indep. Press, 6d.), a useful little book edited ne Revs. W. E. Hodgson and H. A. Hamilton, is the result of discussion ne Birmingham Congregational Ministers' Fraternal. There are sec- ns on "How to say your Prayers", and "The Devotional Use of the e", together with suggestions for morning and evening prayers.

The Rev. W. Hawley Bryant, now a Colonial Missionary in British na, has prepared an extraordinarily useful * *Manual for Catechumen ses* (Indep. Press, 6d.). The book contains questions and answers for in preparatory classes for Church membership. These deal with rine, the Congregational idea of the Church, and the duties of a Church ber. Suggestions are also made for Bible reading and public worship. re are prayers for use in church, and morning prayers. We hope this manual will be widely used.

f the success of a book is to be judged by whether the reader is made to der if his life would not have been lived more usefully had he followed course urged by the author, the Rev. James Butterworth's *Clubland* vorth Press, 3s. 6d.) is in the first class. Mr. Butterworth's achieve- in turning an empty and almost derelict building in overcrowded lon into the "Clubland Church" is well-known. Mr. Butterworth acted ne assumption that the great aim was to win the boys; everything else e work of the church was to be subordinated to that end. In this book ave a narrative of events, an outline of policy, and abundant illustra- all throbbing with passionate earnestness. There is room for many riments on these lines, and we hope many ministers will be inspired by Butterworth's book to try them. No doubt the writer's humour ex- s much of his success. We have the charwoman, a widow, who takes ner widow's children on their mother's death, and brings them up, ng, "They are perfect dears, the little devils". And this story certainly ves to be true:

> A local vicar told his Sunday-school boys that I wasn't a proper parson because we were only a sect, not a church. Unfortunately, his boys repeated this before a football match they were to play against our lads. There was much excitement the following week in club, especially when I said, "It doesn't matter what the Vicar says, he's probably right". "Oh, don't it matter—when his crowd told us you wasn't a proper parson and our church was an insect, we laid 'em all out by half-time except the goalie, and he's joining our church".

thing Mr. Butterworth does not make clear is the relationship between ork and organizations like the Boy Scouts. Those who wish to benefit is experience will miss detailed information of this kind.

We wish all head teachers would read Miss B. L. Kennett's *The Teach- f Scripture to Elder Pupils in Secondary Day Schools* (Heffer, 2s. 6d.), ork of one of their number. They could not help but profit by an

outline that would breathe life and interest into the dry bones which in ma[ny] schools, it is to be feared, still comprise religious instruction.

We can imagine how Congregationalists of a hundred years ago w[ould] turn in their graves when they see that the Independent Press has publish[ed] *Dramatic Production: A Practical Guide for Free Churchmen and Oth[ers]* (2s. 6d.). This is the work of two ministers with special experience—t[he] Rev. Stanley S. Shrubsole and the Rev. Seaward Beddow. Fancy the sc[orn] of Puritans advising people to "have your own make-up boxes" and "if [the] make-up has to appear in blue light, be very sparing of carmine, for it tur[ns] purple. No. 9 is better, but all reds are dangerous in such light".

Many of our churches now have their own Dramatic Societies, howeve[r], and this book will be found extremely useful. The chapters on "Th[e] Producer" and "The Actor" are exceptionally good, while there are ful[l] details about such things as costume, scenery, lighting and stage effect[s]. All manner of useful information is given, and especially valuable is the li[st] of plays with which the book concludes. For far too long have Societi[es] connected with our churches presented dialogues and silly farces which a[re] entirely fatuous when they are not objectionable, and it is well that th[ey] should have guidance about plays which will both benefit those who tak[e] part in them and those who see them.

With this book should be read Mr. E. Martin Browne's *The Producti[on] of Religious Plays* (Allan, 2s. 6d.). Here also, in addition to advice [on] production in churches and in halls, we have a list of plays. The religio[us] drama makes its way slowly, but churches where it has been widely us[ed] are quick to testify to its value.

Three more volumes of "Religious Plays" (Allan) are now publishe[d]. They are *The York Nativity Play* (1s. 6d.), which the editor, Mr. E. Mar[tin] Browne, has adapted from the York Mystery Cycle (XIV Century), t[he] Rev. Seaward Beddow's *The Prodigal Son* (2s.), and Miss Marga[ret] Cropper's *Christ Crucified* (1s. 6d.), a Passion Play in six scenes. M[r.] Beddow's play can be reproduced for a royalty of 2s. 6d., but t[he] Incorporated Society of Authors charges 10s. for Miss Cropper's!

An extremely good little play in one act is Mr. T. Kelly's *The Road [to] Jericho* (Indep. Press, 3d.), the dramatized story of an average day in [the] London Central Mission.

Miss Marguerite Steen's *Peepshow* (Nicholson & Watson, 4s. 6d.) [is] excellent, though no one will believe that such a versatile family as t[he] Borthwicks ever existed! Miss Steen had the brilliant idea of maki[ng] Angela, a member of that family aged 15, describe how boys and gi[rls] could get up entertainments for themselves—plays, carols, concerts, co[n]juring, and all the rest of it. All those connected with Dramatic Societi[es] and the entertainment side of Sunday Schools would be well advised to g[et] this book; even those who have no interest in dramatics will find it ver[y] readable.

Dr. T. G. Dunning's *From Cradle to Church* (Kingsgate Press, 2s. 6d[.]) is a study of child life which Sunday School workers would do well to read. A notable feature of the book is to be found in the apt quotations.

Those who know Mr. Godfrey S. Pain's *Prayers for Junior Worshi[p]* will be glad to see a companion volume, *Prayers for Intermediate Worshi[p]* (Ludgate Circus House, 1s.). Mr. Pain draws from a very wide range, an[d] leaders of Intermediate Departments will be very grateful to him.

Another short play is the Rev. D. W. Roberts's *The Welsh Girl's [Ad]venture* (Stockwell, 6d.), the story of Mary Jones and her Bible.

Mrs. Marjorie Thorburn's *Edward and Marigold* (Allen & Unwin, 5s.) s of a brother and sister five and three years old respectively, living in ordinary home. The writer has evidently observed children carefully, to observation she adds insight and sympathy, and she has an uncanny of getting into a child's mind and finding what is going on there. chologists will find material in these pages, but those who know nothing sychology will also enjoy reading the book.

Miss Lettice Bell's *Our Good-Night Book* (Pickering, 2s. 6d.) contains ies to tell to children at bed-time. Those who feel that in recent years hers in Graded Sunday Schools and elsewhere have been greatly at fault iving Bible stories a comparatively small place will welcome this cheap well-produced volume.

Well-known writers for children, including Miss Barnard, Miss Pullen, Rev. W. J. May, and Mr. Basil Mathews, contribute to *Easter-Tide ies* (N.S.S.U., 1s.), edited by Miss Bertha C. Krall.

The Rev. E. G. Braham, who edits *Vital Elements of Leadership* S.S.U., 1s.), calls the papers "A Challenge to Sunday School Workers". writers are Dr. J. C. Bacon, Dr. F. E. England, Prof. J. G. McKenzie, the Rev. J. W. Clifford.

n *Children's Books in England* (Cambridge Press, 15s.) Mr. F. J. vey Darton has given us a book charming both in form and content. dren's books began with John Newbery's *Little Pretty Pocket Book* in —for *The Pilgrim's Progress, Gulliver's Travels,* and *Robinson soe,* which children annexed, were not written for them, but for adults d Mr. Darton traces their history as far as *Peter Pan* and *The Wind in Willows*. The survey is as interesting as it is scholarly; bibliographies rovided for each chapter, and there is a full index. Much information t periodicals is imparted by the way, and we have the first Limerick— 321.

> There was an Old Woman named Towl,
> Who went out to Sea with her Owl.
> But the Owl was Sea-sick,
> And screamed for Physic;
> Which sadly annoy'd Mistress Towl.

Non-technical readers will be profoundly grateful for Dr. Joseph ow's *The House that Freud Built* (Rider, 7s. 6d.), a "thorough analysis sycho-analysis", though they will find the Index inadequate and un- ble. The author first expounds the work of Freud, and makes his ers acquainted with *ucs, ego, id, super-ego, libido,* and the rest, sum- zes the deviations of Jung and Adler, and then shows the "applica- " of psychology to religion, education, biology, *etc.* Frank and ching criticism follows, this including the statement that the Freudian e crumbles if Dr. Ernest Jones's dictum be correct:

> All other conclusions of psychoanalytical theory are grouped around this Oedipus] complex and by the truth of this finding psychoanalysis stands r falls.

Jastrow's main count against psycho-analysis is that it is a cult, not a ce; this fact, he believes, betokens its fall. He is very sound on the ers of the use of psycho-analysis by unskilled practitioners:

> Digging at roots is dangerous, and in crude hands fatal.

is not to say that Dr. Jastrow is wholly critical. Perhaps his con- ons are best summed up in these words:

> Psychoanalysis gave psychology a new centre which it is likely to retain. or both its promises and its enlightenment the *motif* of psychoanalysis will

> endure, and the work inaugurated by Freud mark a turning point in history of psychology and in the increasing knowledge of the springs of hu behaviour and their control. That phase of the future of Freud is secure practicable . . . But the status of Freudianism is in many aspects uni so, I believe, will be its fate. In my analysis it carries some of the earm of a genuine progress, an authentic insight; it appears to me a great turned into a great delusion through a disparity of qualities in the lea mind that evolved the scheme. Sensing this moment in the core and co of psychoanalysis, I spoke of it fifteen years ago as a great discovery m by the wrong man.

Mrs. Marjorie B. Greenbie's title is perhaps sufficient to indicate nature of her book and the land from which it comes—*Personality : And Divers Methods by which Some Men and Here and There a Woman H Achieved It* (Dickson, 10s. 6d.). In discussing "The Healthy and Handsome", "The Lovely and the Beloved", "The Lordly and the Wise" Mrs. Greenbie has many interesting people to talk about, though almost invariably misspells our Prime Minister's name, and once even t of Mr. Bernard Shaw. There is a good deal about food and intestinal sta —"Napoleon once remarked, 'However little a man eats, he eats much' "—about Freud and sex and Judge Lindsey. Sometimes we sho like authors quoted for some of Mrs. Greenbie's statements—that th were salads with from 40 to 50 greens in Elizabethan England, or that asceticism of the monasteries contrasted with the over-eating of Puritani We believe that it is from Dr. Coulton's last book that we learnt that average monk had an allowance of two gallons of beer a day.

Mr. Clifford Bax calls his well-produced book, *That Immortal Sea* (D son, 7s. 6d.) "A Meditation upon the Future of Religion and of Sex Morality". It is a strange mixture of wisdom and ignorance, of k analysis and shallow inference, convincing in some parts, disappointin others. The opening chapters, on the change that has come over the ligious outlook in the last generation, are perhaps the best in the book, one outlining the cruelties of nature and men presenting an eternal prol in stark and terrible outline. Mr. Bax gradually works up to an antith between "life" and "spirit", for he sees a struggling spirit in gradually forcing its way "through a thicket of habit and inertia"; he lieves in immortality, though he seems to know little of theories of imm tality — such, *e.g.*, as the conditional immortality of Edward Wh Coming to the changed attitude to sex, he stresses the revolution brou about by the use of contraceptives. In woman, he urges, "the fas instinct is stronger than their moral sense. . . They will be sternly m in an age of stern morality". Now it is the fashion to be promiscuous, woman has failed to realize that the inevitable result will be that will not marry. The moral code of the future will be one of honour good taste, and people will see in promiscuity "a vulgar misuse personality". Egoism is the source of all our ills, and the only cure is t

> presented with such beauty and simplicity by the most influential of mystics, the great teacher who was born at *Nazareth*. (!)

Once Mr. G. R. Scott's premisses are granted, there can be little praise for *Modern Birth Control Methods* (Bale, 7s. 6d.), which is mu clearer, and, at the same time much saner, than such books usually a One Appendix deals with "The Facilitation of Conception", and others w the law in regard to birth control, Societies for its propagation, and Clinics and their methods. A glossary and bibliography are also provid

The remarkable industry of Dr. Robert E. Hume—he has "work 17 years and studied over 106,000 pages of documents and manuscripts'

ed to his wide knowledge, has produced the *Treasure-House of the ng Religions* (Scribners, 12s. 6d.). Dr. Hume points out that

> The only religions which have managed to survive the devastations of time are the ones which possess a canon of sacred scriptures revered as authoritative depositories of saving truths. All the living religions have been able both to maintain the continuity of their dominant teachings and to adapt themselves to changing conditions, just because of their reverence for their sacred scriptures, in whose ancient formulas every succeeding generation may perceive fresh applications of eternal truths.

m these scriptures Dr. Hume has gathered this anthology, classifying selections under fifty different heads, and translating where no satisfac- translation was forthcoming. The references, bibliographies, and in- s are carefully done, and the jacket is, for once, entirely appropriate. bias or familiarity, we wonder, which makes us think that the extracts n the *Bible* are much superior to those from the other sacred books? ders will do well to find out for themselves.

The Rev. W. Paton's *The Faiths of Mankind* (S.C.M., 2s. 6d.) is a com- and valuable little book for which all students of religion will be eful. Instead of following the usual practice of writers on comparative rion, and describing the great religions in turn, he takes great questions Man and the World", "God", "Sin, Suffering, and Salvation", "The d Life", "The World to Come"—and shows how these are regarded by religions, including Christianity. Chapters on "Muhammed, Buddha, Christ", and "The Case for the Christian World Mission", together a Table of Dates and Select Bibliography sum up a very handy and ul piece of work.

Whether the prophecy that South America is "the continent of the re" be true or not, it is well that Christians should study such an able neer attempt to deal with the religious problem of these lands in its eness" as Dr. J. A. Mackay's **The Other Spanish Christ* (S.C.M., 9s.). r a sketch of the background ("Iberia and the Catholic Epic in South rica") Dr. Mackay outlines "A Philosophy of Spanish Christianity", g special attention to Francisco Giner de los Rios and Miguel muno. An investigation of "New Spiritual Currents in South America" ws, these including Positivism and Theosophy and Protestantism, as as individuals who, it is to be feared, are but names to most British stians — Gabriela Mistral, the poetess; José Zorilla de San Martin; rdo Rojas; and Julio Navarro Monzó. To Navarro Monzó, who has dy been introduced to readers of this journal, Dr. Mackay devotes a deal of attention. Monzó has been greatly influenced by Boehme and Quakers, and he has concluded that the fate of Christianity in the con- t depends on the formation of small "autochthonous and self-propagat- religious groups on the lines of the Society of Friends, while "the man must save Latin America will have to be a saint and not an intellectual". teworthy feature is the number of Christians who do not find a place for lselves in either Roman Catholic or Protestant Churches, while most of members of the Y.M.C.A. (which plays a large part in the religious life e great cities) are not connected with any church.

If the place of Protestantism Dr. Mackay speaks with peculiar know- , though it is probable that his book's highest value lies in the way he up the old and new Spains, and in his exposition of the teaching of Americans very little known in Europe.

"Sugguested" (p. 168) is a good new misprint.

cience in the Changing World (Allen & Unwin, 6s.) contains broad- addresses in a recent series. The writers are Sir Thomas Holland,

Sir Oliver Lodge, Prof. H. Levy, Mr. Julian Huxley, Mr. J. R. Ba... Mr. Bertrand Russell, Mr. Aldous Huxley, Mr. H. I'A. Fausset, Hilaire Belloc, and Prof. J. B. S. Haldane.

Huxley Memorial Lectures, 1925-1932 (Macmillan, 2s. 6d.) contains Lectures delivered since the foundation of the Lectureship. A charm talk on Huxley by Prof. E. B. Poulton is followed by Dr. Chal Mitchell's "Logic and Law in Biology", Prof. Elliot Smith's "Conver in Science", Prof. F. O. Bower's "The Origin of a Land Flora", Graham Wallas's "Physical and Social Science", Sir A. S. Woodwa "Vertebrate Palæontology", and Mr. Aldous Huxley's "T. H. Huxle a Man of Letters". Two of the lectures are too technical for non-scienti but the others can be read with profit by all.

We were already beaten by the time we had reached p. 26 of Sir Art Eddington's *The Expanding Universe* (Cambridge Press, 3s. 6d.), when we read there, "Thus far we have been treating a fairly straig forward subject", the defeat became a rout. Not merely a knowledge astronomy, but acquaintance with Einstein and with the quantum theor necessary to comprehend Sir Arthur's argument. Such knowledge is wonderful for us : it is high, we cannot attain unto it.

Students of Dr. Edward Westermarck's larger works will proba find little that is new in the lectures delivered in 1931 at the London Sc of Economics, now published under the title *Early Beliefs and Their So Influence* (Macmillan, 7s. 6d.). Illustrating largely from his researche Morocco, Dr. Westermarck discusses religion and magic, property, cha hospitality, the relation between parent and child, man and the g husband and wife, and kindred topics. Many readers will be surprise the categorical way in which it is denied that any solid foundation e for such statements as "the historical beginning of all morality is t found in religion" (Pfleiderer) ; "religion and morality in the earliest p are necessary correlates of each other" (Caird) ; "all moral mandments originally have the character of religious commandme (Wundt). On the other hand, Dr. Westermarck still insists it is rig say religion is born of fear.

We do not think that *Talks with Mussolini* (Allen & Unwin, 7s. 6d.) add to Herr Emil Ludwig's reputation. The Introduction, telling, say, "How I did it", is far too tedious, and Herr Ludwig never rec into the background, but always gives the impression, "Wasn't th smart point?" Nevertheless, the dialogues will be read by all who to know more of the ruler of modern Italy. They will find him rev as a restless, self-confident, determined being, who recognizes that h is a great part of his make-up, that he is fundamentally alone, and th is of the Bismarck type. Caesar he regards as "the greatest man that lived", but in another place he says :

> Jesus was the greater. Caesar comes in the second place. Just thi To start a movement which has lasted 2,000 years, which has 400,000 adherents, many of them poets and philosophers! This is unparalleled.

All manner of subjects are discussed ; we wonder which of the two part pants makes Mussolini twice say, "Same here"—but perhaps it is translators. Herr Ludwig, by the way, calls Dr. Johnson "the sava tongued Englishman".

Mussolini believes with Spengler that nations and civilizations h their spring and winter. But Mr. Joseph McCabe says that this is "a stu general idea", and of course Mr. McCabe knows. Not the Duce, not Pope, not even a Wesleyan superintendent minister, has spoken with

gmatism of *Can We Save Civilization?* (Search Co., 6s.). There is thing on which Mr. McCabe is not an authority: has he not published *Key to Culture* in 40 volumes, which gives "the whole of modern knowlge . . . "? Politics, economics, education, religion, he lays down e law about them all, as he does about the "fanciful Holism" of "General ut's" (this is not the only misprint) and "crime, corruption, and drinkg in America—I happen to know more about them than most people". out religion we have the usual gibes: reference to Sir Josiah Stamp leads mention of "his quite inexpert opinions on religion and other trivialities", d phrases like "That not particularly pretty annexe of the Church of gland, the women police", are not uncommon. Not by these methods civilization be saved!

The Rev. Malcolm Spencer's *Building on Sand* (S.C.M., 1s.) has left with strangely mixed feelings, and we cannot but feel that this "Christian rchlight upon the Bases of our Economic Life" sometimes flickers. th its aim and purpose we are in entire sympathy; with its conviction t there is much in our economic life alien to the teaching of Jesus we are ntire accord; with some of its definite proposals—the Christian's direct ponsibility for his investment, spending, and saving, and the dedication Christian capital

for some great creative attempt to set the Unemployed to work in some new form of co-operative commonwealth in which they would produce for one another's needs

strongly sympathize. But often we are doubtful about Mr. Spencer's s, and often his suggestions are extremely vague. Is life becoming ore and more sordid for multitudes"? Are "an ever-increasing number our fellow beings compelled to an ever-increasing starvation of their vidual gifts"? Acquaintance with life in working-class London in the ten years does not convince us of the first, and, admitting all that is to aid about standardization, the increased leisure which is the lot of most es the use of the word "compelled" in the second strange indeed. Is ue that "less and less do the profits of industry go to the industrialists make our goods"? Does not the statement that it is "an atrociously onourable thing to withdraw our money from a sinking industry" need ee bit of qualification? But the booklet is a searching and timely dision which all Christian people ought to read.

We have seen some amazing examples of Freudism run mad, but not quite as bad as Dr. R. E. Money-Kyrle's *Aspasia: The Future of orality* (Kegan Paul, 3s. 6d.). Prof. J. C. Flugel, who writes an Introion, praises the writer for his courage in arguing that "a relaxation of sexual taboos" is the right way to attain "a higher morality, in the e of a greater general charitableness among human beings". Dr. ey-Kyrle explains everything by sex. But we shall not be believed ss we quote:

> Many of the economic interests of Western Europe result from unconscious oral and anal impulses which have survived from infancy.
>
> In the slaughter of the incarnate son god, they [the gods of the theocratic state] enjoyed, masochistically or sadistically, in their own persons or by proxy, their inverted sexual and aggressive lusts
>
> When, therefore, a nationalist combines a desire for the last farthing of reparations with a fear of receiving them in the form of dumped commodities, we may suspect that he is not uninfluenced by his own castration complex.
>
> The Oedipus complex, and its ramifications, is not only directly responsible or much of the unrest and depression of the present time. It is also a cause

of many of those national and social animosities which impede the econo in his attempt to alleviate the immediate industrial depression, and of prejudices and fears which obstruct the eugenist in his effort to secure a prosperity for mankind. It is, therefore, both a direct and an indirect c of social discontent.

Excessive desire for the material products of the world is due to pre-ge fixations and regressions which would not occur without the assistanc this complex.

In short, frustration means hate, which brings strife, individual international. Therefore remove frustration by psycho-analysis, and will have peace on earth, goodwill among men.

Miss Hebe Spaull's "Study in World Civics", *How the Worl Governed* (Hogarth Press, 1s. 6d.) is uniform with Mrs. Innes's little bo about the League of Nations, and equally useful. It tells how the mod State came into existence, explains what a country is, and what its rep sentatives abroad do, and then describes how a Treaty is made, and h nations work through the League of Nations.

Those who read Mr. J. G. Lockhart's (The Janitor) articles in *Church Times* on his visit to Russia last autumn will welcome their exp sion in book form, *Babel Visited* (Centenary Press, 3s. 6d.). Mr. Lockh finds the Russian experiment a mixture of good and bad, success and f ure, and is convinced that within twenty years Britain "will have to n the impact of a militant Communism". And "only the social justice of Lord can conquer the 'social justice' of Karl Marx".

We hope all supporters of the League of Nations—and we believ readers of these pages are in this category—will study *The League Trial: A Journey to Geneva* (Allen & Unwin, 15s.), an admirable transla of an admirably written German work, *Die Reise nach Genf*. The wr Herr Max Beer, has been a German newspaper correspondent at Ge as well as a League official, but the book is much more than journa It is rather the Lytton Strachey method applied to an institution— League taking the place of Victoria or Thomas Arnold. With susta irony Herr Beer describes his visit to Geneva, and then surveys e Department of League activity. He holds that the real League of Na has never come into existence, because "the present organization occ the place which should be occupied by the League". From beginnin end the disarmament debates have been held in a "sickening atmosphe lies and cynicism". The Commission for Intelligent Co-operation ro him to laughter; the claim that the League has prevented numerous brings the retort that 18 wars were prevented between 1904 and 1910 w out the League. The great conflict is between those who believe in a League, and those who desire the League to maintain the Treaty of sailles, and nothing more. He refuses to be put off by statements that Covenant is "Better than nothing" and "More than before". The rea may deem that Herr Beer is altogether *ex parte* and sometimes unfair. he presents, with great skill, a case that must be answered—and a case which there is much to be said. How many of the Governments represen at Geneva *really believe* in the League, in international co-operation, an disarmament? If the secrets of their hearts could be revealed, how m of the greater powers are sincere? There are misprints on pp. 239 and

Another book on the League which ought to be read, much less exciti is Dr. C. K. Webster's *The League of Nations in Theory and Prac* (Allen & Unwin, 10s.), with some chapters by Mr. Sydney Herbert on in national co-operation. Prof. Webster, of course, writes with pecu authority, and his sections deal with the founding of the League,

evelopment of the machinery, and the organization of world peace. His oncluding chapter contrasts with the view set forward by Herr Beer. He oints out that

> to a far greater degree than even the boldest thinkers contemplated in 1919 the League has reached out into almost every field of human effort.

Vhile he agrees that the destiny of the League lies mainly in the hands of ne great Powers of Europe, he points out the influence of statesmen from ne smaller States, and also the reliance placed by these smaller States on ne League. The final word, he believes, lies with education, by which ational loyalties may be made to accommodate themselves to an inter- ational outlook. There are valuable "Suggestions for Further Study".

We are often told that the number of professional prostitutes has greatly ecreased, even if there is a good deal more sexual laxity. The horrible hite slave traffic, nevertheless, still exists, and it is well that the facts in gard to it should be widely known. "If hope of the better there be, it acts a good look at the worse", and Mr. H. Wilson Harris has done well compiling *Human Merchandise* (Benn, 2s. 6d.), which gives, in popular rm, a summary of the League of Nations Report on the Traffic in Women d Children. Mr. Wilson Harris outlines the problem, shows how the affic works, and then summarizes its extent in the various parts of the orld where investigation has been made. There is no doubt at all that e activity of the League of Nations has made the work of those engaged the traffic more difficult, but the evil is still widespread and there is need much more concerted action by Governments as well as for more essure of public opinion if the traffic is to be entirely suppressed.

In *The Road to Ruin in Europe* (Dent, 3s. 6d.) Sir Raymond Beazley, ho has just retired from the Chair of Modern History in the University of rmingham, surveys European politics from 1890 to 1914. The book's ree chapters consist of a multitude of questions, all designed to show that e theory that Germany was solely responsible for the War will not hold ter. The outline is necessarily scrappy, and it seems a pity that Sir ymond did not wait and incorporate these chapters in the larger book he s in hand.

We are told that Herr F. W. von Oertzen's *Das ist Polen,* now trans- ed under the title *So This is Poland* (Allen & Unwin, 10s. 6d.) was mptly banned in Poland, and that a leading Polish paper said that if de available for English readers it would "strike a fatal blow at Poland's litical and moral prestige in Europe". Nobody will consider this an ggeration who reads the translation, even if a good deal is allowed for e fact that the writer is a journalist accustomed to head-lines and high our. It is an incredible story of the brutalities inflicted by the Poles on rman minorities, a record of barbarities of the kind associated with the ngo, or with Mexico and Peru centuries ago. There is little doubt that world's next war will break out in Eastern Europe, and Marshal sudski's regime is laying the mines which may blow our civilization into ithereens. One cannot help being struck as one reads by the feebleness the League of Nations when confronted by a people determined to secure selfish ends despite treaties, pacts, and the rest. The book flatters ders by failing to provide them with a map, which is absolutely essential follow its story.

Gold and Monetary Stabilisation (Chicago & Cambridge Presses, 11s.— rrific price to pay for 170 pages) contains the Harris Lectures, 1932. Quincy Wright is the Editor, and the Lecturers are mostly Professors

of Economics in American Universities. Those who want to underst this very difficult question will do well to read these papers.

British readers must not allow the impression made by Mr. Walter Li mann's *A Preface to Morals* to obliterate the fact that its writer is one the leading publicists in the United States. It is well, therefore, that should have a selection from his recent articles, now published under title *Interpretations, 1931-1932* (Allen & Unwin, 10s. 6d.). Most of articles naturally concern the political and economic situation in the Uni States, but sections deal with "America and the War Debts" and "T Political Scene in Europe". At the present time, too, the section on "T Crisis in the Far East : American Policy" will be read with revived intere

Sir Percy Alden introduces *The Poor Student and the University* (All & Unwin, 6s.), which has been compiled by Miss L. Doreen Whiteley f the Sir Richard Stapley Trust. The book is really a report on the schol ship system, showing the scholarships provided by and for ancient a modern universities, and also the assistance given to intending teacher The compilation, with its bibliography, makes a handy book of referen

In *Methods of Social Study* (Longmans, 8s. 6d.) Mr. and Mrs. Sidn Webb have given us an extraordinarily interesting and readable book whi should be read by every minister and social student. It will suggest them all how methods of investigation and service can be made more effici and waste and mistakes avoided. We are glad that Mr. and Mrs. We had the idea of giving to a wider circle of readers the benefit of their perience through long years of investigation of social problems.

Mr. C. Delisle Burns's *Leisure in the Modern World* (Allen & Unw 8s. 6d.) may be bracketed with the last book in the first class. It de with a new problem in social life and does so in a most readable and attr tive way. Mr. Delisle Burns begins his Preface by trailing his co "Leisure is a favourite subject with preachers ; for all preachers know w other people ought to do". Despite this, however, he may be forgiven, his study, which is based on wireless talks, has proved most interest reading ; it should not be overlooked by any whose business it is to unc stand the life of our times.

Mr. Justice McCardie, who writes the Epilogue to *Red Rags* (Chapr & Hall, 6s.), eighteen "Essays of Hate from Oxford", has "never rea collection of essays which awakened more thoughts, or stimulated m deeply the instinct for discussion". All we can say is that Sir Hen choice of volumes of essays must have been unfortunate indeed. Many these essays are smart, and some of them—notably Mr. Thomas Hodgk (not the only one of the essayists with a good name)—extremely go Others, despite the achievements of their writers in the Schools, are jejune and green that, did Oxford men blush, some of the writers would fe uneasy as they read Mr. Giles Playfair's dictum in the last essay : "But we must have criticism, then I would humbly suggest that the critic sho be an expert in the subject about which he writes". Mr. Ian Peebles m be an expert on cricket, but what are we to say about Mr. John Conn who writes on "Purveyors of Sex-Bunk"? As these writers tell us wh they hate, perhaps the reviewer may say that he—well, cordially dislikes silly, pert biographical sketches prefixed to essays, and people who can spell : we have "aging" and "leven", while the League of Nations does n cost the country more than the Admiralty's "stationary" !

S. Thomas Aquinas and His Work (Burns, 5s.) is a translation of recent sketch by Père Sertillanges which will prove an admirable Introdu tion to the Angelic Doctor. The author is a devout Thomist, who believ

at the *Summa* is a wonderful heritage, but he is not uncritical, and his position of the teaching of St. Thomas is as useful as the summary of his e.

The Life of Father Augustine Baker, O.S.B., 1575-1641 (Burns, Oates d Washbourne, 6s.), edited by Dom Justin McCann, contains two Lives the English Benedictine not previously printed. They are the work of ather Peter Salvin (1605-1675) and Father Serenus Cressy (1605-1674). A ll Register of Baker's writings is added.

Prof. Ruth Clark, of Wellesley College, describes *Strangers and ojourners at Port Royal* (Cambridge Press, 18s.) as "an account of the nnections between the British Isles and the Jansenists of France and olland". Miss Clark presupposes a good deal of knowledge in the reader, t she has given us a model piece of research, with chronology, biblio- aphy, and references all as they should be. All who want to know more out Port Royal, Jansenism, and Pascal, must make use of the work she s done for them.

Recent years have seen the accumulation of a considerable literature out William Penn. Miss Brailsford's *The Making of William Penn* has w been followed by two other works, both of them well worth reading, -. Bonamy Dobrée's *William Penn* (Constable, 18s.), and Mr. Arthur und's *The Penns of Pennsylvania and England* (Macmillan, 18s.). Mr. obrée restricts his study to the life of the great Quaker, of whom he writes th a critical and well-informed sympathy; Mr. Pound begins with the miral, making good use of Pepys, and only ends with the disappearance the family on the death of the last male Penn in 1869. It is encouraging see the great interest in Penn finding its expression in works so scholarly l restrained on both sides of the Atlantic.

Miss Pauline Smith calls *A.B.* (Cape, 3s. 6d.) "A Minor Marginal Note". tle more than a girl, and trying to write, Miss Smith met Arnold Bennett a hotel in Switzerland, and acquaintance led to a friendship which was intained through many years. This little sketch gives a glimpse of nett which will supplement, and perhaps in a measure correct, the pression of him given in his wife's *My Arnold Bennett*.

New volumes in Peter Davies's attractive series of biographies are Mr. lliam Plomer's *Cecil Rhodes* and Miss Rebecca West's *St. Augustine.* se who know Mr. Plomer's views will not be surprised that Rhodes gets rt shrift from him. Miss West starts off with a 2-page quotation from rian, and we read ten pages before Augustine is born. On p. 23 she s us that in the *Confessions* Augustine tells his story with "unsurpassed hfulness"; on p. 25 that "it is too subjectively true to be objectively . . . . and not without gaps, understatements, and misstatements", on p. 33 that what he says of his mother "is plainly often a distortion eality". We cannot but think the choice of Miss West for Augustine e mistaken. Her fertile brain roves far and wide—Tolstoy and Wagner one page, Wilde and Whistler on another, Shakespeare, Goethe, D. H. wrence, Proust, and James Joyce on a third—and it is matched by a ness of language which may suit a full-dress study of Augustine, but ch seems out of place in a short sketch.

Mr. Duff Cooper's well-written biography of *Talleyrand* (Cape, 12s. 6d.) a gap for English readers, who will not need to go beyond this volume an adequate account of the great diplomatist, whose private life gave to almost as much talk as his public actions. To some readers Mr. per's treatment of the Prince will seem unduly sympathetic, but all will

recognize his skill in narrating the story of a crowded career; the chap on the Congress of Vienna and on Talleyrand's deathbed retractation exceptionally well done.

Missionary biographies specially suitable for young people come fr Messrs. Pickering—Mr. P. H. Jones's *William Carey* (2s.), Mr. John H thorn's *Dan Crawford* (1s.), and Mr. D. J. Deane's *Robert Moffat* (2s.).

Shri Purohit Swami's autobiography, published under the title *An Ind Monk: His Life and Adventures* (Macmillan, 7s. 6d.), simply leaves Western reader gasping. The Swami, in the words of Mr. W. B. Yea who encouraged him to write the book,

> is a man of fifty, broken in health by the austerities of his religious life; must have been a stalwart man and he is still handsome. He makes think of some Catholic theologian who has lived in the best society, confes people out of Henry James's novels, had some position at Court where could engage the most absorbed attention without raising his voice, but th is only at first sight. He is something much simpler, more childlike a ancient . . . The Swami is a minstrel and story-teller where all popu literature is religious.

The book describes a Brahmin's life as he passes through the three stag of spiritual training—

> Brahmacharya, or celibacy; Grihastha-Ashram, or the duties of a hou holder; and Vanaprastha, or the preparation for complete renunciation.

It is extremely naïve—"I had youth, beauty, and charm, learning money". While it assumes it is perfectly easy for a Sadhu to work mira —the way in which one successfully willed a train not to start because ticket collector refused to admit him without ticket is described!—s wonder-working is deprecated as inferior to the great aim of *Bhakti Y* (union with God through the Love of Him). The Swami conceals the n of his Master or Spiritual Director, by whom he has been sent to Engl to interpret the spiritual life of India. His account of the conquest of body by the spirit in his own life can only be described as astounding.

Miss Cornelia Sorabji's *Life of Susie Sorabji* (Oxford Press, 3s. 6d. a sister's account of the work of a well-known Christian Parsee educatio ist. Miss Sorabji died in 1931 after doing a remarkable work of education among children and young people of both sexes and m religions.

Miss Maisie Fletcher has supplied us with an admirably written mem of *John Primatt Maud* (S.C.M., 2s. 6d.). It is not too long, but it giv satisfying account of the Bishop of Kensington's work in Leeds, Bris and after he came to London. His missionary enthusiasm was always tral in his life, and this book brings out very well his concern evangelization abroad as well as at home. The Bishop was a very attra tive character, a type of the Anglican cleric at his best.

Dr. Greville MacDonald is known to some as a throat specialist, others as a writer of books, to others still as the son and biographer George MacDonald. He has touched life at many points, and thus *Reminiscences of a Specialist* (Allen & Unwin, 16s.) will appeal to reade of varied tastes and interests. Dr. MacDonald's chapters are somewh diffuse, and we impatient creatures of to-day are at times inclined to wi he would "step on the gas" and get off the Victorian low gear. But that apart from a too strict economy in the supply of dates—is the only critici of a book which, even if its writer had not met so many striking peop would be worth while for its record of a courage and pertinacity wh enabled a man afflicted by deafness to reach eminence in a profession wh

might have been assumed that such an affliction would completely bar the ay. The manner in which Dr. MacDonald's persistence surmounted all stacles is itself a challenge to those young Georgians who have nothing t contempt for the Victorian age.

The outstanding figures in Dr. MacDonald's chronicle are his parents, r whom he had a great affection; Ruskin and Rose La Touche, about ose tragic love story new information is given in letters quoted; Lord ster; Morell Mackenzie—and here the episode of the surgeon's visit to e Emperor Frederick at Berlin is described; Octavia Hill; and Mrs. Joseph ng, in whose work in the Peasant Arts Movement Dr. MacDonald shared. evealing pictures of mental hospitals in the eighties and glimpses of the rld of art, music, and letters, are interspersed with searchings after truth the kind we should expect from George MacDonald's son.

E. Nesbit was such a remarkable personality that a biographer might ll thank God for such a subject. A Bohemian and one of the early bians, a writer of poetry and of prose, a hostess who gathered round her ost of the youthful literary figures of the eighties and nineties, E. Nesbit the best of 'copy''. First married to Hubert Bland, she remained in love th him despite the way he distributed his favours, and apparently accepted s leadership in many phases of her life. It is strange that she should ve believed that poetry was her *forte,* and have thought of her prose as re pot-boiling. *The Story of the Treasure Seekers* and *The Would-Be-ods* are now read when the poems are all buried, and will be read by ildren for many a long year. Turning the pages of Mrs. D. L. Moore's *Nesbit* (Cape, 15s.) the reader will find Shaw and Wells, Noel Coward d Gerald Gould, E. M. Forster and G. B. Stern, Huxley and Annie sant, and many another.

Of all recent accounts of General Gordon's life not one is better than r. H. E. Wortham's ''intimate portrait'', *Gordon* (Harrap, 12s. 6d.). evertheless, while it not only gives full descriptions of Gordon's work in ina and in Africa, but also attempts an analysis of his character, it leaves baffled. No Victorian personality is more difficult to explain than Chinese Gordon''. Was he merely an irascible Colonel, of the type that w becomes an aggressive British Israelite? Was he a simple and in-nuous Bible Christian or a superstitious Bibliolater? Was he only a lled soldier, or was he a knight errant, and even a ''happy warrior''? . Wortham's biography leaves us still asking these questions.

Albert Schweitzer is one of the greatest men of our time, and it is well at we should have a translation of his autobiography. *Albert Schweitzer: Life and Thought* (Allen & Unwin, 10s. 6d.) enables us to realize once ain the remarkable combination of gifts possessed by this preacher, sician, philosopher, Biblical scholar, and doctor. And to all this hweitzer adds a passion for serving his fellows which makes his life a allenge and an inspiration. This autobiography well illustrates his ver-ility. Musicians will find chapters on Bach or on ''Organs and Organ-ilding''; medical men will obtain glimpses of tropical diseases and their atment; Biblical scholars and theologians will trace once more the steps which the author of *The Quest of the Historical Jesus* reached his con-sions; those who want to see the man behind the talents will find hweitzer able to play Bach even though he has only a table as manual and floor for pedals, while the Epilogue expounds his philosophy of everence for Life''. Two stories deserve repetition. A native preacher ggested that some point in a discussion was outside the doctor's province cause he is not a theologian, as we are''. An elderly timber-merchant Lambaréné, wanting to say something nice, said,

> Doctor, I know you play the harmonium beautifully. I am fond of m too, and if I had not to rush away so as to get home before the storm bu I would ask you to play me one of Goethe's Fugues.

Mr. Gene Tunney's *A Man Must Fight* (Cape, 7s. 6d.) is the box account of his life from the time when he used to fight in the streets New York to his last fights with Dempsey and his retirement. Even Heavy Weight Champion of the world Mr. Tunney had literary and ot interests, but when we read of all the fraud and trickery associated w prize fighting we cannot wonder that he retired from it : the whole busin seems honeycombed with dodging and deceit ; once money is to be made large sums out of a sport it seems impossible to keep it clean. A let from Mr. G. B. Shaw to Mr. Tunney is printed on the jacket ; it ends : " to a preface, whenever a publisher suggests that, sock him in the so plexus".

We have found the new volume in the "Cambridge Studies in Mediev Life and Thought"—Dr. G. G. Coulton's *Scottish Abbeys and Social L* (Cambridge Press, 12s. 6d.)—fascinating reading. Dr. Coulton's summa of his own position is thus stated :

> I regard monasticism as one of the great formative forces in the soci life of the Middle Ages; . . . at certain times and in certain places, I wou call it even the greatest and most beneficent force. Moreover, even at t times of worst decay, the average monk was leading a more regular life th the average outsider.

The background is never forgotten as Dr. Coulton describes the life of abbeys—the rules, the endowments, the charities, the housekeeping, work done in the scriptorium or by the chroniclers. He does well to bri out

> the damnable iteration with which medieval schoolmen and preachers a moralists harp upon heaven and hell. There is far more about the infer flames in Aquinas's great *Summa* than in Calvin's *Institutes*.

Indeed,

> The Hell of the extreme Revivalist, the Bibliolatry of the Fundamental and the Religious Severity of the Puritan Rigorist, were all creations of Middle Ages, and have steadily lost ground since the Reformation.

Many readers will be surprised at the evidence Dr. Coulton is able to br to show that comparatively little was done in the monasteries in the way making books, writing chronicles, keeping schools, or for art and learni generally.

Dr. D. Plooij's *The Pilgrim Fathers from a Dutch Point of View* (ford and New York University Presses, 19s.) contains lectures given American by an Amsterdam Professor who has already made distinct co tributions to our knowledge of the English Separatists in Holland. T present work adds little to what is known of Robinson or the Pilgrim Pres but a good deal to what we know about other English exiles in Holland notably Hugh Goodyear, minister of the English Reformed Church Leyden from 1617, some of whose papers Dr. Plooij has discovered. Goo reasons are adduced in support of Dr. Rendel Harris's suggestion tha Master Williamson of the Mayflower was William Brewster—the Dutc custom of calling people by their patronymics is employed elsewhere in th book too. The lectures are full of interest to students of the subject occasionally, as the mention of Kirkly Stephen, Dr. Plooij's unfamiliarit with England is evident.

Nobody who knows well the counties of Essex (England) and Esse (Mass.), indeed nobody who knows the country between Epping and Wic

d in England, and between Boston and Salem in the United States, will inclined for one moment to doubt the accuracy of Mr. Martin S. Briggs's ıtention that it was from the English Essex that the architecture of the grims had its inspiration. That contention is set out in an interesting l unusual volume, *The Homes of the Pilgrim Fathers in England and ıerica, 1620-1685* (Milford, 18s.), a volume plentifully illustrated by ɔtographs and Mr. Briggs's drawings. Mr. Briggs writes as an archi-t, and sometimes is too technical for the layman whose knowledge of lding is nil, but he has a readable and pleasing style. There are points, ybe, in his history which cause a query to be inserted in the margin; he ght have found a little help in such lists of the Pilgrims as that of the v. W. Pierce in the *Transactions of the Congregational Historical iety;* is he not inclined, too, to minimize unduly the part played by the ooby-Gainsborough contingent? But a book of this kind from a fessional man is very welcome, and we hope to turn to it frequently.

Mr. Thomas Whitehead has followed his *History of the Dales Churches Academies* by *An Illustrated Guide to Nidderdale and A History of its ıgregational Churches* (Author, 5s.). Those who desire the facts about churches in Harrogate and Knaresborough, Pateley Bridge and Dacre, find them here faithfully collected, together with the story of the elopment of the valley as a reservoir area.

In *A Home of Fellowship* (Arnold, 2s. 6d.) Mr. Arthur Porritt tells, with ıusiasm and affection, of the fifty years' history of Balham Congrega-al Church. Balham has had a fine succession of ministers—" J.B.", G. Elmslie, Thomas Simon, E. Griffith-Jones, H. H. Carlisle, Walter nd, and John Bevan—and equally competent and devoted officers, and good to have an account of their service in this attractive little volume.

The Times: Past, Present, Future (Times Publishing Co., 2s.) is a well-luced and well-illustrated account of the history of the great newspaper 1785 to the present day.

The Provost of Eton and the Lambeth Librarian have now carried their *criptive Catalogue of the Manuscripts in the Library of Lambeth Palace* ıe end of the medieval section. The two volumes now published, Parts d 5 (Cambridge Press, 12s. 6d. each) deal with numbers from 358. The ılogue is a model manuscript catalogue, and students will be ever grate-or it. We are looking forward with great interest to the parts which contain the manuscripts dealing with the 16th century, in which the ary is specially rich. It is not clear who is responsible for the financial of this Catalogue, but they and the Editors are to be warmly con-ılated on their enterprise.

n *An Indian Peasant Mystic* (Allenson, 1s.) Mr. J. S. Hoyland gives ıe merest taste of the voluminous work of the Sundra poet, Tukaram 8-1649), but he certainly whets the appetite.

The Cambridge Miscellany" (Cambridge Press, 3s. 6d.) is a new series pleasing format. Some of the volumes are reprints, others new. Among atter is Dr. T. R. Glover's *Horace* (two delightful lectures delivered at ol); among the former Dr. Glover's *The Influence of Christ in the ient World* and Dr. G. G. Coulton's *Two Saints: St. Bernard and St. cis* (chapters from *Five Centuries of Religion*).

Ve have already noticed two volumes in the " Poets in Brief " antholo-selected by Mr. F. L. Lucas (Cambridge Press, 3s. 6d.)—*Tennyson Beddoes*. Now we have two more which are specially welcome, *Crabbe Dante Gabriel Rossetti*—there is policy in the contrasts, it will be

observed. Special praise must be given to Mr. Lucas's Introductions, many an apt phrase that will stay in the memory. Thus, from *Crabbe*

> It is extraordinary what prosaic people poets can be ; or, if you like, w prosaic people can be poets.
>
> Crabbe wrote far too much (*The Borough* alone contains 10,000 lin and re-wrote far too little; but he is in himself a typical representative—r typical than most of our poets—of that nation of shopkeepers which has produced the finest body of poetry in the world.

The chief characteristics of Mr. G. F. Bradby's papers in *The Bro and Other Essays* (Oxford Press, 5s.) are ease and confidence. Bradby is always readable, while, though he tells us we really k nothing about Emily Brontë, he goes on to tell us a good deal. Th papers deal with the Brontës, the others with Dr. Arnold, Parson Wo forde, *In Memoriam,* "Shakespeare's Fairies", and "Gain and Loss", last being a comparison of the eighties with the present day.

In reviewing Mr. Middleton Murry's *God* some years ago we doub whether Mr. Murry had ever been able to laugh at himself. What a lot might have been saved had he been able occasionally to take himself a li less seriously. The same feeling came to us as we read *Son of Wom* and recurs with *Reminiscences of D. H. Lawrence* (Cape, 7s. 6d.), in wh Mr. Murry reprints the "Reminiscences" from the *Adelphi,* all his revi of Lawrence's books, and then replies in detail to Mrs. Carswell's *Sa Pilgrimage.* Long ago we committed ourselves to the opinion that decade or two the Lawrence vogue would have passed, and he would b interest to writers of University theses only. While Mr. Murry has a r to his view that Lawrence is tremendously significant in life and literat we cannot but regret that his sense of proportion altogether deserts when he thinks of Lawrence. Who in the world wants this detailed section of Lawrence's personality, these blasphemous comparisons Jesus, this prolonged analysis of his sex philosophy *ad nauseam?* We p with Mr. Murry to put Lawrence behind his back and get on with business of living his own life and doing his own work.

After reading Mr. Stuart Gilbert's study of *James Joyce's Uly* (Faber, 7s. 6d.) we are further away from understanding it than eve were, which is saying a great deal. If such a thing be possible, the mentary is worse than the text, which is copiously quoted. All that we capable of saying after 400 pages of it is

> We,
> Agenbite of inwit. Inwit's agenbite
> Misery! Misery!

The death of Mr. John Galsworthy removes from our midst one w works will remain as the picture of an epoch. His last work, *Flowe Wilderness* (Heinemann, 7s. 6d.), is a sequel to *Maid in Waiting,* wh left us hoping that there was happiness in store for Dinny Cherrell, on the most attractive pictures in Mr. Galsworthy's long gallery. It was to be, however, apart from a few delicious days. When love came to Di it was for one who at the pistol's point had recanted a Christianity in wh he did not believe and had accepted the religion of Islam. Was this beca of a "yellow streak" which had caused him to let the white man dow the East? Would Dinny marry a pariah and save him from himself her loyalty and sturdy commonsense? The book will show.

Mr. Galsworthy has left behind a fine record of work well done. I sad to think that "finis" has now to be added.

Is Mr. Sinclair Lewis's *Ann Vickers* (Cape, 7s. 6d.) any improve on *Elmer Gantry?* Some will perhaps think so, despite the fact that i

ped in sex, illegal operations, petting and necking, and homosexuality, with all her frailties Ann is an attractive creature. Mr. Sinclair Lewis, vever, must live in an unfortunate world. There isn't a decent specimen manhood in this book, not one, and scarcely a character—perhaps lvinia Wormser is an exception—who manages to get sex in proper spective. The chapters dealing with Copperhead Gap prison remind us Charles Reade's novels with a purpose; if Mr. Sinclair Lewis is correct aying his picture accurately represents prison life in the United States lay there is plenty of work waiting for reformers. His account of tlements, too, should give social workers food for thought.

That the book is readable—except when Mr. Lewis becomes quite herent on pp. 348-351—goes without saying. Whether anybody will better or happier for reading it is another story, though the writer might orgiven if he succeeds in awaking America to the need of prison reform.

We scarcely think Canon H. Maynard Smith and Inspector Frost are up ecent form in *Inspector Frost in Crevenna Cove* (Benn, 7s. 6d.). Possibly is because the crimes are following too fast upon each other; certainly e are signs of haste in this story—now and then, for example, there are terious quotation marks floating about which belong to nothing on h. It is worth noting that both the Anglo-Catholic Father and the hodist minister are attractive characters, a pleasant change from most lern novels where clerics appear.

There is a great opportunity to-day for a novelist who can deal with gion, but we do not think that Mr. John Holt has seized it in *Searchts* and *Reality* (Lutterworth Press, 3s. 6d. each). They are both novels a purpose, and one has only to put them side by side with, say, *Put rself in His Place,* or *Hard Cash,* to see how far they fail. *Searchts* deals with the period immediately after Newman's secession, and of the tragedy which resulted from the contact of a country rectory the Anglo-Catholic movement. *Reality* expounds the Group Movet, with sentences in the dialogue like this :

> If the Oxford Group Movement is true to its ideals and continues as it is doing to act only under guidance, its greatest work will be to infuse life into dry bones.

eatedly the book goes out of its way to insist that the Group Movement ot opposed to the Church, but is a fellowship within all the Churches; unfortunate, therefore, that the only representatives of organized gion in it are a Rector whose main concern is golf, and members of his gregation whose religion is quite divorced from their every-day lives.

Nor will Mr. E. L. Parsons's *Flower Girl* (Lutterworth Press, 3s. 6d.) the sympathy of non-Christians or the admiration of those who it merely as a novel. It abounds in impossible situations, while one ter begins, "Come with me, reader, on a journey", and then, after six es leading up to the description of a slum street, continues, "I am sorry, n see that some of your eyes are becoming ominously moist" !

Sir James Barrie writes a Foreword to Mr. David Donald's *The Conations of Padan Aram* (R.T.S., 1s.), Padan Aram being another ums, and the conversations centring round the minister and the Kirk. e are 28 sketches, and the little book is very good value.

EDITOR.

The Rev. Geoffrey Allen, Chaplain of Lincoln College, Oxford, in his *He That Cometh* (Maclehose, 5s.) follows further the line he took in *John*; but this second book is much more decidedly a book of the p Movement, with which Mr. Allen has now identified himself. There

is so much in what he says that is for the good of a man's soul, and i in such a high degree the note of an authentic experience, that the thing one wishes to do is to turn critic. One or two things might been left out without any weakening of the case; but, allowing differences of feeling in these matters, the main argument is as b as it is sincere, and I imagine that Mr. Allen has given a very fair of the Group Movement and its teaching. It is also an extre sympathetic view. The theological background is the Barthian theolc this raises an interesting question as to the type of theology the Moven will come to adopt—it is bound in the end to have a theology of s sort. There are two things which it seems right to add about this bc One is that the chapter on confession needs a more mature past experience put into it; and especially its insistence on public confess in the form it advocates, needs very seriously qualifying. The othe that occasionally there is a trace of censoriousness; and in one or t places a use of epigram at the expense of being quite just. But these perils which it is never easy to avoid in this kind of writing.

Canon E. E. Raven's *The Heart of Christ's Religion* (Longma 4s. 6d. and 6s.) is written to help young people in their difficulties w Christian faith. It is free from the technicalities both of science and theology, and except in one or two chapters (which need a fuller treatn if their subject is dealt with at all) it is easy to follow. The book is bo to be helpful to very many. Its position is largely that of Lib Evangelicalism in the Anglican Church. But I am afraid Canon R brings in under his title some few matters which may be important in t place, but are hardly part of "the heart of Christ's religion".

The Rev. G. D. Rosenthal's *Yesterday, To-day, and For Ever* (Cer ary Press, 6s.) and the Rev. H. F. B. Mackay's *The Twelve G* (Centenary Press, 3s. 6d.) are two volumes of Anglo-Catholic serm issued in connexion with the Oxford Movement centenary.

Mr. Rosenthal's sermons are a defence of the Incarnation, and its ex sion to the Church and the Eucharist. They are capable popular ap getic, especially in dealing with the Person of Christ. The position t is that of a Liberal Catholic. But when Mr. Rosenthal passes from Incarnation to questions of the Church and the "Mass" (he insists on term) his work is injured by a rather provocative tone. Perhaps th partly explained by the dedication of the book—"To the Catholic Lait Birmingham, in sympathy and admiration". Still, it is an undoubt competent statement of Anglo-Catholicism; no one need be under any sion as to Mr. Rosenthal's opinion of Protestantism. The impression book makes on me is that, on the whole, a truer catholicism breathes in Free Churches than in this atmosphere of self-appraisement: "Guided the Star of the Catholic Revival, art and beauty have tracked their w across the desert of Protestantism, and once more brought their gifts gold and frankincense and myrrh to offer to Jesus"—which is, though hardly like to say it, very near indeed to clap-trap.

Prebendary Mackay's book is on another plane. It contains twenty-f sermons, selected from his twenty-five years' ministry at All Saints', M garet Street. Except the first sermon (dated 1907) which might, perha be left out, the rest of the book is preaching. It is, of course, Anglo-Catho in its doctrine, and here and there I stumbled badly; but it rises again a again into clear skies. It also reveals Mr. Mackay's pastoral instinct. T of the best sermons, as showing his gift, are "The Christian Road Philippi", and "The Coming of Mary". Mr. Mackay can illustrate

ion, and he can drive a point home. I shall not soon forget the descrip- of Zacharias seeing the angel, nor the story of the Hampshire shepherd , nor about St. Philip Neri. In this little book there are passages of e eloquence.

A. T. S. JAMES.

Dr. J. O. Morgan's *Moses and Myth* (Sands, 3s. 6d.)—a vigorous and l-informed criticism of the critics by a Roman Catholic fundamentalist— the benediction of the Archbishop of Liverpool. The author's range eading and of knowledge is very wide, and this helps to give an interest his book which such discussions usually lack. We can well imagine his seminary students left the lecture-room convinced that the critic he historicity of *Genesis* had not a leg left to stand on.

Mr. F. E. Coggin's *The First Story of Genesis as Literature* ffer, 1s. 6d.) is a thoughtful and suggestive little study of . 1^1-2^4, based on the Hebrew text. The meanings deduced are over- le, such as those drawn from the parallelism of Hebrew verse and the of the *Waw consecutive*. The whole study tends towards being an enistic midrash of a spiritual and theological kind, rather than purely rical exegesis. The phrase "God's timeless Week", used by the er, would have been a better title for the book than the actual rather sy one.

Miss Dorothy Mills's *The People of Ancient Israel* (Scribners, 7s. 6d.) Bible story for young people, simply and on the whole competently ; more conservative that it need have been, *e.g.*, in the reproduction e *Joshua* narrative of a complete conquest and division of the land. e are some failures to give a sufficient explanation of terms used, , "The Book of the Law" in Josiah's reformation, especially as a later e says that the "Book of the Law" was compiled during the Exile and rn. But the lay-out of the book is attractive, and altogether it is a l example of its not unnecessary species.

H. WHEELER ROBINSON.

"What is Jesus really like ?" Does not everybody make his own Jesus in is own image ? The more sentimental labour leaders used to see Him as a workman in a carpenter's coat. Mr. Middleton Murry has described Him as 'above all else a man of genius". Some have spoken of Him as if He were he first Anglican clergyman. Pope Pius XI thinks of Him "as Christ the King" before Whom an adoring world is to fall prostrate in all obedience. But what was He really like when He was on earth ? How much can we *now* about Him ?

hese questions Dr. A. E. Baker, a Yorkshire vicar, seeks to answer in ook *Jesus* (Centenary Press, 7s. 6d.). What he has written is not a life of Christ but an impression of the personality of Jesus derived ly from His relations with His contemporaries. Dr. Baker is evidently ersant with most of the modern literature on the subject, and gives roughly competent and really interesting survey of his somewhat ed field. His conclusion may be expressed in his own words :

Jesus was not a twentieth century man nor did He share our assumptions bout God, or the universe, or human life. Neither is He to be understood s a first century man, for what He taught was no more easy to obey or ndeed to understand then than it is now. He stands apart from and ranscends every civilization. This study has increased my conviction that it reasonable to believe that His life was determined not by His circum- ances, but by Himself, and that He was the only Son of God.

r. P. A. Micklem's *Values of the Incarnation* (S.P.C.K., 5s.) contains loorhouse Lectures delivered in Melbourne in 1931. They spring out

of the conviction that "issues vital to human life and destiny to-day ... the past are bound up with the due apprehension and application o... mystery of the incarnation". Dr. Micklem passes in rapid review ... Incarnation in the *O.T.*, in the Early Church, the Created Order, the ... sion of the Church, the Moral Order, and the Anglican tradition. He w... clearly and soberly, and has evidently read widely in the modern litera... on his subject; but his standpoint throughout is that of a convinced An... Catholic, and in his treatment of Protestant views he shows a very ... ignorance as well as some prejudice. At the same time it is interestin... find that he quotes very frequently from Dr. W. L. Walker's admirable ... much neglected book, *The Spirit and the Incarnation.*

W. B. SELBIE.

Prof. M. Hiriyanna, the writer of *Outlines of Hindu Philosophy* (A... & Unwin, 15s.) was formerly Professor of Sanskrit at the Maharaja's ... lege, Mysore. The book is based upon lectures "delivered for many y... at Mysore University, and is published with the intention that it may se... as a text-book for use in Colleges where Indian philosophy is taught". T... this book was written in the first instance for Indian students makes it ... more useful to us in the West. It does not seek so to modify the teachi... of Hindu philosophy as to make them more attractive to Western stude... Instead, it fulfils the more useful function of exposition. It is wri... throughout with the cool detachment appropriate to a history of philos... and the writer's own predilections only here and there appear. It is na... to compare this book with those on Indian Philosophy of Prof. Radhak... nan. To Western readers Prof. Radhakrishnan's treatment seems ... interesting, for he illustrates Eastern thought by Western, and is conce... to show the religious values of Hindu philosophy. But Prof. Hiriyan... book is in many ways a safer guide. It is not a manifesto of Neo-Hind... but a careful and objective statement of the chief types of Hindu p... sophies. We have found of special value the treatment given of the Sc... of Materialism (the Cārvāka-darsana).

This is not so much a book to read as a book to study. Although wr... in a language not his own, Prof. Hiriyanna describes with admirable l... ity the conclusions of the more famous schools of Indian thought. A... writes in the first instance for Indian students, he naturally uses ... Sanskrit terms. Usually these are explained when first they appear, ... the value of this book for Western students would be increased if it w... provided with a glossary.

SYDNEY CAVE.

NEW EDITIONS, REPRINTS, *ETC.*

EMANUEL SWEDENBORG. *The True Christian Religion.* Dent. 2s. Everyman's Library.

J. D. JONES. *The Ideal Church Member.* Indep. Press. 4d. With two additional chapters.

JOHN MORLEY. *On Compromise;* H. A. L. FISHER. *Our New Religion.* Watts. 1s. each. Thin... Library.

A. G. MATTHEWS. *The Works of Richard Baxter.* Author, Farmcote, Oxted. 2s. A bibliography ... students will find valuable. Reprinted from the *Transactions of the Congregational Historical S...* (Revised.)

MILDRED CABLE and FRANCESCA FRENCH. *Through Jade Gate and Central Asia.* Constable. 3s. 6d. ... and cheaper ed. First pub. 1927.

Two welcome reprints from the proceedings of the British Academy are *Robert Henry Charles* (1855... (Milford, 1s.), by Prof. F. C. BURKITT, and *Andrew Seth Pringle-Pattison* (1856-1931) (Milford, 2s... Dr. J. B. CAPPER and Dr. J. B. BAILLIE.

The fourth edition of Grant & Temperley's *Europe in the Nineteenth Century* may almost be said to ... new book. It has a new title, *Europe in the Nineteenth and Twentieth Centuries,* 1789-1932 (Longm... 12s. 6d.), and is brought up to the present time. The survey of the present century is the ... reliable and valuable we know, and a remarkably cheap book (there are 650 pages and some ... maps) may be commended to everybody.

Blake, Coleridge, Wordsworth, Lamb, etc. Selections from the Remains of Henry Crabb Robi... Edited by Edith J. Morley. Manchester Univ. Press. 4s. 6d. Re-issue.

ANDRE MAUROIS. *Captains and Kings.* Bodley Head. 3s. 6d. First pub. 1925.

HARVEY WICKHAM. *The Unrealists.* Sheed & Ward. 5s. Cheap ed. First pub. 1931.

M. L. CHRISTLIEB. *Old Stories.* S.C.M. 2s. 6d. Paper ed.

ALSO RECEIVED.

Messrs. Pickering come the following:
MCNEILL. *The Passionate Pilgrim.* 2s. 6d. Addresses. WALTER B. SLOAN. *The New Testament ife.* 6d. REGINALD WALLIS. *The New Life.* 1s. J. T. MAWSON. *Delivering Grace.* 2s. C. F. IIGGINSON. *The King's Pen Knife.* 2s. 6d. ERNEST BARKER. *Keep Smiling.* 2s. *Royal Crown Recitations.* 1s.
LES T. WALROND. *The British-Israel-World Federation and Those "Seven Times".* Burnett, Worthing. d.
CHAPMAN. *Papers on Shakespeare. I, Hamlet.* Oxford Press. 2s.
ARET MARRINER. *First Aid to Marriage.* Williams & Norgate. 3s. 6d.

LECTURES, PAMPHLETS, *ETC.*

. RAVEN. *Signs of the Times.* Cambridge Press. 2s. "An Inaugural Lecture on Some Reflections pon the Scope and Opportunity of Theology".
WILSON. *What will we do with it? The Episcopal Church and Non Anglo-Saxon Elements in the Jnited States.* Western Theological Seminary, Evanston, Illinois. Hale Memorial Sermon.
ex Education. Friends' Central Education Committee. 4d. For the use of parents and teachers.
. TURNER-SMITH. *Preaching in Pictures: The Use of Lantern Services in Church.* Indep. Press. 2d.
. WALLER. *Sweepstakes: An Irish View.* S.P.C.K. 1d.
T. J. Barnardo; Gipsy Smith; Kagawa San. R.T.S. 1d. each. "Little Library of Biography".
EY UNWIN. *The Book in the Making.* Allen & Unwin. 1s. One of the Printing Trade Lectures.

PERIODICAL PUBLICATIONS.

ondon Quarterly and Holborn Review (Jan.) Of the two Editors, Mr. Barber epresented by a sketch of Robert Burns and Mr. Telford by a review of a nt life of Orpen. Among the other articles are Dr. Lynn H. Hough's "Types Humanism", Dr. W. F. Lofthouse's "Karl Barth and the Gospel", and the . Henry Bett's "Schleiermacher".

he Hibbert Journal (Jan.) A very well-balanced number, not so overwhelmed hilosophy as is sometimes the case. Dr. Edwyn Bevan has a striking article oring some utterances of the Bishop of Birmingham, and there is a pertinent r by the Rev. R. A. Edwards asking whether "the present Moral Chaos" is ct or Fiction"—and doubting whether the assumption of Canon F. R. Barry's *Relevance of Christianity,* Dean Inge's *Christian Ethics,* and the Rev. G. E. som's *The New Morality* that there is wide-spread chaos in sexual morality ased on fact. Dr. C. F. Thwing examines "The Record of the American des Scholars", and Prof. F. Clarke "The Mature Significance of 'New' ntries". Among other contributors are Sir Francis Younghusband, Dr. D. Broad, and Dr. C. J. Wright, while Dr. Moffatt surveys theological ature.

aptist Quarterly (Jan.) The main papers are Dr. H. J. Wicks's "The laration of Pentecost", Mr. B. G. Collins's "The Christian Message Con- ng Life Hereafter", and Dr. H. H. C. Liu's "The University of Shanghai".

he Church Quarterly Review (Jan.) The Rev. Wilfrid Richmond writes on the th Gospel, Dr. E. O. James on "The Mystery Religions", Mr. Reginald on describes "the Account Book of the Dean and Chapter of Ely, 1604-1677". r articles include the Rev. Roland Allen's "The Priesthood of the Church", he Rev. F. L. Cross's "Newman and the Doctrine of Development".

he Friends' Quarterly Examiner (First Month). Pride of place is given to G. B. Jeffery's Presidential Address to the Friends' Guild of Teachers The Light of Knowledge and the Light Within". Anna Cox Brinton nues her examination of the function of Quaker literature. L. Violet sworth writes on Thomas Story, and H. G. Wood on "J. W. Graham as a ious Teacher". Beatrix Maartens's "The Challenge of Christ in 1933" ll worth reading.

he Modern Churchman (Dec.-Feb.) The chief articles are the Rev. J. S. Boys n's "The Historical Element in Christianity", Canon Streeter's "The Little Shaw", Prof. C. E. Raven's "The Place of Jesus in Modern Christian ght", and a very outspoken medical man's "Birth Control: A Plea for sm".

he Expository Times (Jan.-Mar.) The "Leaders of the Ancient Church" are eus (Dr. F. R. Montgomery Hitchcock), Clement of Alexandria (Dr. G. D. erson), and Tertullian (Rev. S. L. Greenslade). There are articles on ner by Dr. Sydney Cave and Mr. David Cairns.

The Search Quarterly (Jan.) The chief articles are Dr. W. B. Cr "Spontaneous Generation", Mr. H. J. Schonfield's "The Samaritan Hope", Mr. C. Williamson's "The Decadents".

Social Service Review (Jan.-Feb.; 6d. monthly, 5/- a year, post f Increased interest will be taken in this periodical of the National Counc Social Service now that that Council is being helped by the Government alleviate the suffering caused by unemployment. The chief articles in t numbers are Mr. H. C. Jackson's "The Problem of the Unemployed on Mer side", and Mrs. J. L. Stocks's "The Persistent Offender". Could not "Monthly Statistics" be a little more up-to-date ? The Feb. issue only gives Dec. figures. If the *Review* appeared on 1st Feb. this could be understood, we received it on the 23rd.

British Journal of Inebriety (Jan.) The paper in this number is Dr. J. R. Re "Psychological Factors in the Prevention and Treatment of Alcohol and D Addiction". There are 27 pp. of reviews.

Bulletin of the John Rylands Library (Jan.) Among the articles in this valua publication are Prof. Charlton's "A Midsummer Night's Dream", Dr. Conwa "From Orpheus to Cicero", and Prof. Dodd's "The Mind of Paul". Dr. F provides a second instalment of First Babylonian Dynasty Letters in the Ryla collection, and Dr. Tyson continues the Hand-list of Charters, etc., in Library.

The International Review of Missions (Jan.) Dr. J. H. Oldham's is the f of a series of articles on "Brunner on the Christian Ethic". The Rev. J. Welch asks "Can Christian Marriage in Africa be African?". Dr. Appas discusses the "Spread of Secularism in India", Dr. Lee Vrooman "Issue Missionary Education in the Near East", and the Rev. A. M. Chirgwin " Growth of the Church in Madagascar". Perhaps the most searching artic Dr. D. A. McGavran's "Missionaries and Indigenous Standards of Living"

World Dominion (Jan.) The two opening articles, by the Rev. H. A. Ridg and Mrs. Joyce Evans, deal with the work of the L.M.S. in Madagascar. An the other articles of interest are Mr. A. D. Miller's "The Indigenous Church the Leper", and the late S. J. W. Clark's "Indigenous Fruits".

The Evangelical Quarterly (Jan.) This number adds a list of Associate Ed from Amsterdam, the United States, Germany, France, South Africa, England. It continues to be extremely strong on the side of Church Hist especially relating to the Reformed Churches, while there are a couple of art dealing in some measure with evolution and origins.

The Yale Review (Winter). English writers take a prominent part in number. Sir Arthur Salter writes on "A Year and a Half of Crisis", Clemence Dane on Queen Elizabeth, Mr. Sidney Webb on "The Steel Fram Soviet Society", and Mr. Julian Huxley on "The Biology of Human Natu There is also a poem by Mr. Walter de la Mare. Of the remaining articles, of the most interesting is the Countess Alexandra Tolstoy's "Memories of Father".

The Colgate-Rochester Divinity School Bulletin (Nov., Jan.) The Novem issue is really a combination of two numbers and is entirely devoted to dedication of the new buildings of the school at Rochester, N.Y. The Janu number is the Annual Catalogue. Colgate-Rochester is a Baptist institution.

The Review and Expositor (Jan.) This number is an Education number, a all the papers in it relate to education in the Southern Baptist Schools a Colleges.

The Anglican Theological Review (Jan.) The chief articles are Dr. F. Grant's "Mass or Holy Communion", the Rev. Philip Carrington's "Peter Antioch", and the Rev. C. A. Manning's study of "The Grand Inquisitor *The Brothers Karamazov*". In "An Experiment that Succeeded", the Rev. L. Lewis describes an Adult School of Religion held in the Philadelphian chu where Dr. Fort Newton is rector.